CONTRIBUTION OF NAWAB SIDDIQUE HASAN KHAN TO QURANIC AND HADITH STUDIES

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BY

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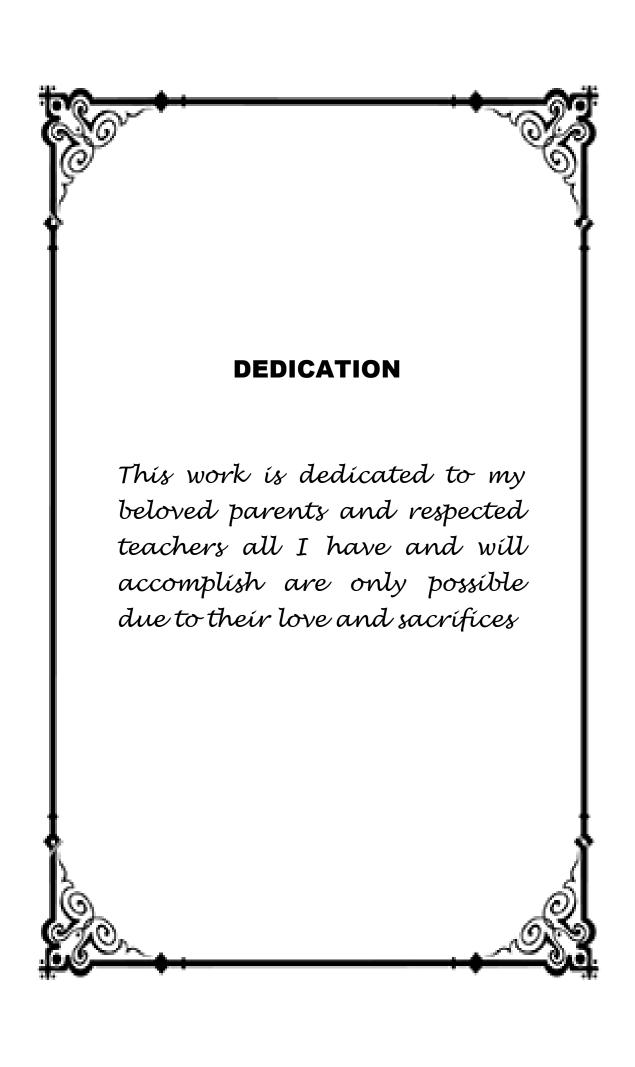
CERTIFICATE

This is to certify that **Mr. Rahmatullah** Enrollment No. GA-7162 Admission No. Ph.D.-O-330-09 has completed his thesis entitled **"Contribution of Nawab Siddique Hasan Khan to Quranic and Hadith Studies"** under my supervision. This research work is based on his own study of the subject and is in my opinion suitable for the submission for the award of the **Doctor of Philosophy degree in Islamic Studies.**

(Dr. Abdul Hamid Fazili)
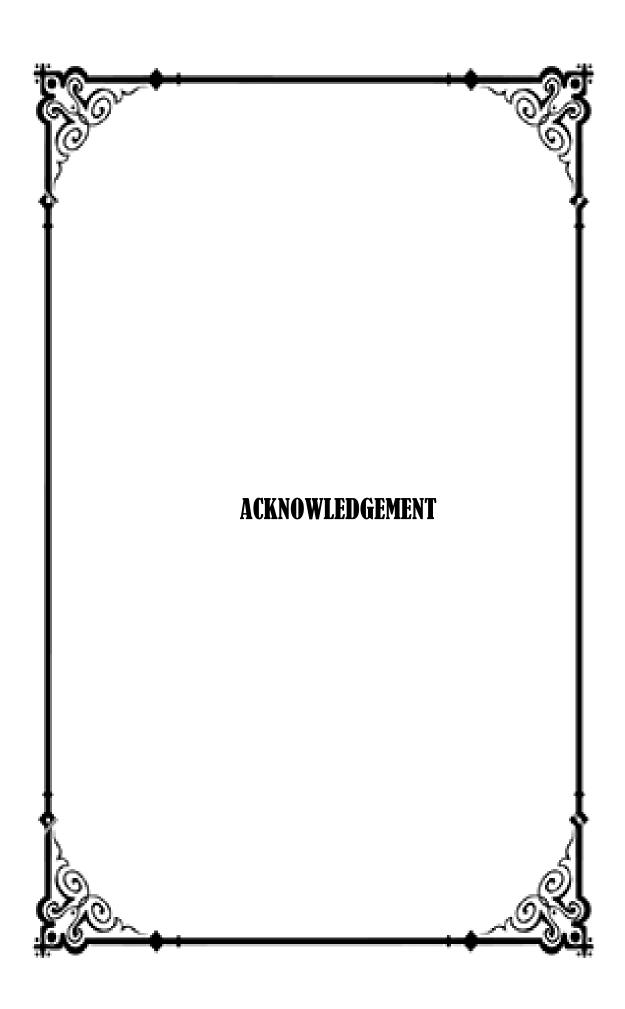Supervisor   16.2.2015

DEDICATION

This work is dedicated to my beloved parents and respected teachers all I have and will accomplish are only possible due to their love and sacrifices

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Nawāb Ṣiddīque Ḥasan Khān (1832-1890) is one of those eminent scholars of Indian subcontinent who has left indelible impact on the Muslim world through his very significant contribution to the religious sciences and sincere services to the society at large. Being a prolific *cum* gifted author, his imposing life especially when it comes to the art of writing was characteristically distinguished from the others. His life devoted to religious and academic endeavours inspired many who stood to serve Islam in the best possible way. The circumstances in which Nawāb Ṣiddīque Ḥasan Khān lived on the one hand and the large number of valuable works—of high literary taste covering broad range of subjects—on the other hand surprises one and all.

He has almost covered the whole range of Islamic studies in his writings wherein he has tried to explore the true picture of Islam and its fundamental sciences. Although the dimensions of his works are broadly and extensively spread over the various spheres which are, *inter alia*, theology, *Qur'ān*, *Ḥadīth*, *Fiqh*, Islamic history, culture, ethics, politics, and economics but *Qur'ān*, *Ḥadīth*, *Fiqh* and *Sirah* were the subjects he favoured the most. His contributions to these subjects had not only been remarkable but also were universally recognized in academic circles as far as the richness of material and high standard of research is concerned. His son lists 222 titles (74 Arabic, 45 Persian and 103 Urdu) to his credit. These works were freely distributed during his life time among the people and hardly could there be any Muslim seminary in India and abroad not to have housed Nawāb 's collection. These works were written in Arabic, Persian and Urdu and were published from Egypt, Pakistan besides India.

The Nawāb was a strict Sunnite and a non-conformist traditionalist, and belonged to the group of believers popularly known as *Ahl-i-Ḥadīth*, who refuse to accept the authority of any of the four orthodox *Imāms* as binding and final, and claim instead to exercise their own judgment in legal matters on the basis of the text of the *Qur'ān* and sayings of the Prophet.

Nawāb being an eminent traditionalist reflected the image of a traditionalist (*Muḥaddith*) who opposed to narrate the weak and fabricated *Ahādīth*. He always defended the legislative position of the *Ḥadīth* and demolished academically the writer who did not accept the *Ḥadīth* as one of the prime sources of Islamic *sharī'ah*, he enthusiastically defended the great *Muḥaddithūn* and the principles of criticism of *Ḥadīth* they formulated in the history. He emphasized the importance of *Ḥadīth* as a rich and

authentic source of jurisprudence. He accepted the entire corpus of the Prophet's sayings collected in the six canonical books called *al-Ṣihāh al-Sittah*. He argued that the classical specialists in *Ḥadīth*, such as *Bukhārī* and *Muslim*, were fully equipped with the resources and methodology for discriminating between genuine and fabricated traditions.

The Nawāb was totally against all kinds of innovations in religious matters. He regarded *bid'ah* (innovation) as the antithesis of *Sunnah* and therefore he maintained that it must be rejected. He did not approve of even *bid'ah ḥasanah* (commendable innovation), as it has no precedent in the life and thought of the Prophet. He was of firm belief that innovation creates darkness, while *Sunnah* creates light.

Nawāb Ṣiddīque Ḥasan Khān's most valuable contribution as religious reformer lies in the fact that he contributed a great deal to the restoration and preservation of the dynamic straightforward religion of Islam as practised by the rightly guided early Muslims (*Salaf-i-Sālihīn).* With his persistent efforts he succeeded to a great extent in denouncing liberal thought, and revived the teaching of Islam as supported by the *Qur'ān, Ḥadīth* and the practice of the early school of Muslim theologians. The pivotal point of his religious thought was that he laid much emphasis on the study of the original sources of Islam, i.e. *Qur'ān* and the traditions which had till now neglected in India where the doctrine of *taqlīd* has been in force since the advent of Islam in this country.

Nawāb Ṣiddīque Ḥasan Khān was a moderate religious thinker. He was totally against all sorts of *fitnah* (aggression) and chaos in religious matters. He was in favour of closing forever the chapter of politically motivated controversial issues in the house of Islam. He boldly criticised all those who indulged in ostentatious discussion on such issues which, instead of making them pious and religious, misled them and caused bitterness and enmity among the followers of different Muslim sects. He tried his best to remove the disagreement among the *mazhabs* and conciliate among them according to the sound *Ḥadīth* and called the nation to leave the conventional rigidity and became nearer to each other.

As for *tasawuf* Nawāb Ṣiddīque Ḥasan Khān was a reformist *sufī,* and had a full faith in Sufism. While approving of it, he enjoined the strictest obedience to the sacred law. He was the opinion that a Sufistic order becomes blameworthy only if it contradicts to the *Qur'ān, Ḥadīth* or the consensus of Muslim *Ummah*. Nawāb Ṣiddīque Ḥasan Khān

also refutes the theories of *Waḥdat al-Waujūd* (pantheism/unity of being) and incarnation (*ḥulūl*), because it cannot be explained to and propagated among the people. He was the opinion that, instead of wasting time in resolving the complicated theories about the being of God, which is beyond the grasp of human reason, we should stick to the teachings of the *Qur'ān* and *Sunnah.*

He also contributed a great deal to the preservation of the chastity of the Arabic language by facilitating and popularizing philological studies at a time when the standard of Arabic studies had lowered to a deplorable extent not only in South Asia, but in the whole Muslim world. Another main contribution of the Nawāb as Arabic author is that his books were written in a simple, smooth and straightforward style, which is easily understood by average Arabic readers. This has made his style clearly distinguishable from that of his contemporary Arabic writers of India, who wrote books mostly on theological subjects by imitating the ornamental style of al-Ḥarīrī which was popular among the writer of his age.

He called for Muslims to abide strictly by the Islamic law (*sharī'ah*) and to abandon imitation (*taqlīd*) of the traditional schools of Islamic jurisprudence, attempting to refashion the worldwide Muslim community in the mould of the Companions of the Prophet. He refuted blind faith (*taqlīd*), most works of the Nawāb contain at least some polemics against *taqlīd*. According to him Muslim society gave birth to famous scholars when the process of *ijtihād* was still full swing. Many useful works were produced in all branches of knowledge. *Taqlīd* is the hindered for the intellectual growth of the Muslims.

In this background, the present research seeks to investigate and study the contribution of Nawāb Ṣiddīque Ḥasan Khān to *Qur'ānic* and *Ḥadīth* studies. Working on this topic seems an easy venture but the case is not so. The fact is that even though the entire works of Nawāb Ṣiddīque Ḥasan Khān had been published long back but now it was very difficult rather a challenge, seeing the present condition and low paper quality of those works, to benefit from them. Moreover, owing to the grand personality of Nawāb Ṣiddīque Ḥasan Khān that had become universally acknowledged, there was an urgent rather indispensable need to develop insights from and highlight his life and contribution to the various fields of Islamic learning.

The present work comprises of six chapters excluding *Introduction* and *Conclusion*

The first chapter titled *"Socio-Cultural Background of Muslims in the 19th Century India"* highlights the political, social, religious, educational and economic conditions of the Muslims in India. It also discusses that how the Muslims lost their Empire to the foreign power and how difficult it proved for them to adjust to the new ambiance.

The whole of the 19th century, especially the event of 1857 and the later developments proved very critical for the Muslim leaders and the intellectuals. Every political or religious leader came forth with its own formulated solution and suggestion. In the same vein, the religious groups emphasized on, if Muslim decadence is to be ceased, establishing the different *Madrasas*. The establishment of Dār al-Uloom Deoband and Nadwat al-'Ulamā' Lucknow, therefore, were the result of the post 1857 thinking. On the other hand, those who were considered as liberals like Sir Sayyid Ahmad Khan were of the opinion that the current situation demands to adopt the language of the ruler as well as their formulated educational system. The religious leaders and thinkers after much deliberation had concluded that the unpleasant condition is only because the Muslims have stopped to follow and practice the Islamic teachings in the real spirit.

The second chapter titled *"Nawāb Ṣiddīque Ḥasan Khān: Life and Times"*, discusses in detail the life of *Nawāb Ṣiddīque Ḥasan Khān* from birth to death. While mentioning his genealogical background which reaches to al-Husain ibn 'Alī, hence to Fatima and finally to Prophet, the chapter opens up by tracing, albeit briefly, the ancestral particulars and background of Nawāb Ṣiddīque Ḥasan Khān. It also touches the birth, early life, and education of Nawāb Ṣiddīque Ḥasan Khān. Moreover, amid mentioning some of his famous teachers from different *mazhabs* in India, the chapter unravels his later life such as his visits to Bhopal, pilgrimage to Makkah and Madinah, marriage with Shāh Jahān Begum (the Nawab of Bhopal), the deposition of the Nawab and the happenings afterwards.

Chapter third of the thesis under the title *"Religious Ideas of Nawāb Ṣiddīque Ḥasan Khān"* is devoted to the study of Nawāb Ṣiddīque Ḥasan Khān's different

religious ideas i.e., *Tawḥīd*, Attributes of Allah, The Institution of *Imāmah*, Sources of Islamic Law, *Ijmāʿ*, *Qiyās Ijtihād*, *Taqlīd*, and *Tasauwwuf*. The chapter presents that Nawāb Ṣiddīque Ḥasan Khān's religious ideas were very much influenced by Shah Waliullah's reformist thought. Coupled with the reformist ideas of Imām Shawkānī and Ibn Taymīyyah, Nawāb Ṣiddīque Ḥasan Khān and his *Ahl-i-Ḥadīth* movement established similar iconoclastic ideas to the mainstream at that time. Not surprisingly given the fate of his ideological predecessors, much of his philosophy was based as a reaction against the prevailing religious climate. Therefore, Deobandī and Barelvī movements and the Shī'ites were all targets of his reformist criticism. In this chapter, it has also been pointed out that his religious ideas were centring on a desire to return to the dynamic straight forward religion of Islam as practiced by the rightly guided early Muslims.

Chapter four "*Nawāb Ṣiddīque Ḥasan Khān's Contribution to Islamic Learning*, presents his overall contribution to Islamic sciences covering the subjects like Jurisprudence, Sufism, Faith, Arabic literature, Poetry, and books on different Islamic sciences, except those works which are related to *Qur'ān* and *Ḥadīth*.

Some of these works, evaluated in this chapter, are: 1] *Ḥusūl al-Ma'mūl min 'Ilm al-Usūl:* This is one of the most important works written in the Arabic language on the principles of jurisprudence. 2] *Al-Rawḍah al-Nadiyyah fī Sharh al-Dūrar al-Bahiyyah:* This is a very fine commentary in Arabic on the book *al-Dūrar al-Bahiyyah* of Muḥammad bin 'Alī al-Shawkānī, which is a compilation of such juridical decisions as are authenticated by the *Qur'ān* and the Prophetic Traditions. 3] *Al-Iqlīd li-'Adillat al-Ijtihād w-al-Taqlīd*: This is a resume of Imām Shawkānī's book *al-Tashkīk 'alā al-Tafkīk.* It revolves around the punishment that awaits the *muqalids* (conformists) on the Day of Judgment. 4] *Al-Dīn al-Khālis*: This is the most important and comprehensive Arabic book written in India on *Tawḥīd*: (Unity of Allah). Moreover, the chapter contains a detailed account of his other major works in addition to the aforementioned ones.

Amid mentioning those early *Tafāsīr* which are frequently referred by Nawāb Ṣiddīque Ḥasan Khān in his *Qur'ānic* exegesis, **the fifth chapter** titled *"Contribution of Nawāb Ṣiddīque Ḥasan Khān to the Qur'ānic Sciences"* discusses the development of *Qur'ānic* literature in Indian sub-continent. Presenting a brief introduction of Nawāb

Ṣiddīque Ḥasan Khān's *tafsīr* works, the chapter also discusses rather focuses on his methodology of writing the *Tafsīr*.

Fatḥ al-Bayān fī Maqāsid al-Qur'ān written by Nawāb is a masterpiece in the field of rationalistic interpretation and a leading authority in the field of traditional interpretation of the *Qur'ān*. The chapter also throws light on his other works as well which, among others, include: *Nayl al-Marām min Tafsīr Ayat al-Ahkām, Tarjumān al-Qur'ān bi-Latā'if al-Bayān, Al-Iksīr fī Usūl al-Tafsīr, Ifādat al-Shuyūkh bi-Miqdār al-Nāsikh wa 'l-Mansūkh*.

The sixth chapter titled *"Contribution of Nawāb Ṣiddīque Ḥasan Khān to Ḥadīth Literature"* is related to the development of *Ḥadīth* literature in the Indian sub-continent from the beginning of the spread of message of Islam to this territory till the period of Nawāb Ṣiddīque Ḥasan Khān. Besides presenting a brief introduction of Nawāb Ṣiddīque Ḥasan Khān's contribution (books/booklets) on *Ḥadīth* literature and learning, it mainly discusses his view and standpoint on the position of *Ḥadīth* in Islamic law.
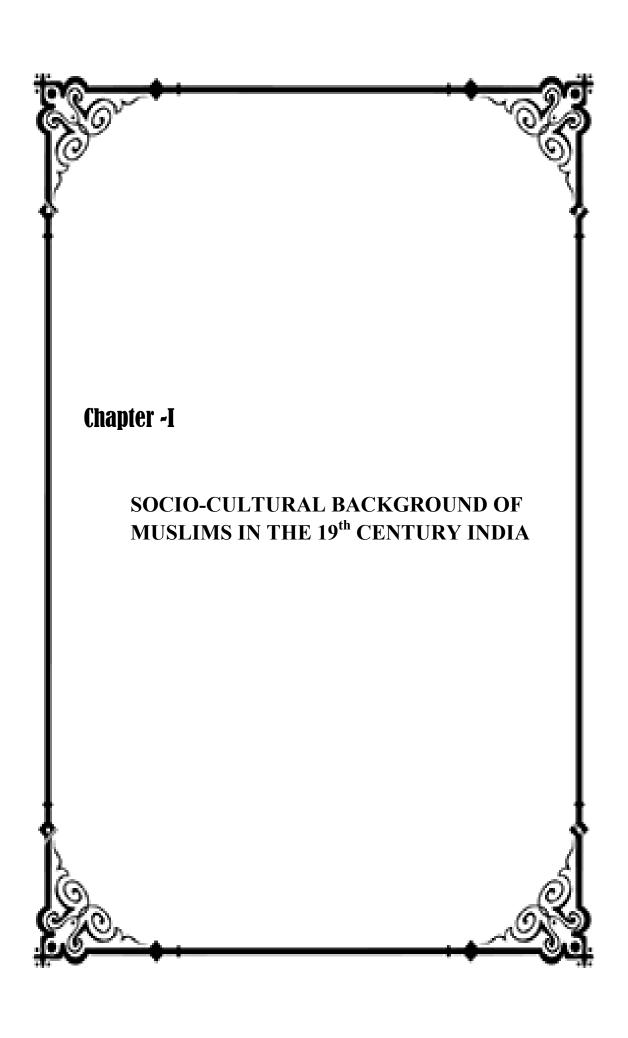
This chapter also evaluates the content, style and methodology the Nawāb has used in his writings. Being a moderate scholar of Islam, and a true defender of the *Ḥadīth* and of the great *muhaddithūn*, Nawab has contributed approximately 40 books on *Ḥadīth* literature. It also examines some of his statements, and assesses the referencing method he has adopted.

The chapter succinctly gives a brief introduction of many of his hadith works. Some of them are: *Aun al-Bārī li- Hall-i-Adīllat al-Bukhārī, Al-Sirāj al-Wahhāj min Kashaf Matālib Ṣahīh Muslim bin al-Hajjāj, Fatḥ al-'Allām Sharḥ Bulūgh al-Marām, Misk al-Khitām fī Sharaḥ Bulūgh al-Marām, Al-Hittah fī Dhikr al-Ṣihāḥ al-Ṣittah*.

What emerges from when one thoroughly looks into his intellectual capacity is that an outward eye to the works and contribution of Nawāb Ṣiddīque Ḥasan Khān to different field of Islamic sciences will reveal that he created no new idea of his own but his works mainly reflect the abridged, explained and translated works of Ibn Taimīyyah, Shāh Walīullah and Shawkānī; nonetheless, his importance should not be underestimated. Muslim society was in need of a reformation and the argument for this

reformation laid in the works that Nawāb Ṣiddīque Ḥasan Khān set out to publicize. It also have revealed that he dealt mainly with the subjects of the unity of Allah, the evil consequences of *taqlīd*, the necessity of *ijtihād,* the damaging effect of some un-Islamic customs and traditions which, with the passage of time, replaced the genuine ones, and the wrong beliefs of the people that *pīrs* and saints, dead or alive, can render succour in the hour of difficulty.

In view of the above, it may fairly be claimed for the Nawāb that he played more or less almost the same role as was done by Ibn Taimīyyah (1236-1328) and Ibn Qayyim al-Jawziyyah (1292-1350) of Syria, Jalaāddīn al-Suyūtī (1445-1505) of Egypt, and Muhammad bin ʿAlī al-Shawkānī (d. 1834) of Yemen etc, in contributing to the development of different Islamic sciences especially in the field of *Qurʾān* and *Ḥadīth* in their respective land and times.

Chapter -I

SOCIO-CULTURAL BACKGROUND OF MUSLIMS IN THE 19th CENTURY INDIA

In the 19th century the Indian subcontinent witnessed two important processes: The disintegration of the Mughal Empire and the consolidation of the British rule, which reached completion after the failure of the mutiny of 1857. The fall of Mughal rule and transformation of ruling power from the hands of Muslims to others, Indian Muslim society filled with chaos and pessimism. At this critical moment, many Muslim intellectuals and reformists were emerged to fill the void and to revive the Islamic faith in India. Among those most prominent were Sir Sayyid Aḥmad Khān (1817-1898) and Sayyid Amīr 'Alī (1849-1928). These leaders followed a loyalist policy with an underlying objective of preserving the cultural identity of the Muslims in the fast changing scenario in India.

The, time of this century was very uneasy, critical and ruinous for Muslims in all spheres; political, social, educational and economic etc. In this chapter a brief light has been thrown on the political, social, educational and economic conditions of Muslims in India.

Political Conditions

The period of the 19th century is perhaps the most important of Muslims history in India. This is because the Muslim society during this period experienced the greatest dilemma in every sphere of their life. The process of decline of the Mughal Empire in India was to complete in 1857, when even the nominal ruler-ship of the so-called Mughals was finally dissolved. It was the same process which has started about the time Shāh Walīullāh (1703-1764) was born.[1]

After Aurangzeb's death in 1707, the Mughal throne became a stage where a number of puppet performers were brought and replaced. The turmoil of this century was numerous and most devastating, the more important were as under:

I.   "The controversy of Shī'ah-Sunnī origin which remained suppressed during Aurangzeb's life time, surfaced now with its full intensity, giving rise to widely ranging conspiracies. Consequently within 50 years (1707-1757) 10 Mughal kings were installed or dismounted from the throne of Delhi. Only four of them died a natural death. All the rest were murdered or blinded."

II. "Provincial governors became independent and the Mughal sovereignty became only nominal."

III.   "Various powers in all four corners of the country consolidated their position, like Marathas(1674-1818) in the South, Rohillas in the North-East, the Jats in the North-West and the Khalsa in the North-West. The confrontations of these powers made the whole country a battle field. They raided and invaded several times and to ensure their success, invited Nadir Shāh Durrānī and Aḥmad Shāh Abdālī, who invaded India and divested Delhi repeatedly (1739,1748,1757,1760)"[2]

The Mughal rulers were reduced to being mere puppets first under powerful countries and later under widening political influence of the British rule. The British over lords had established their positions by the close of the 18th century.[3] Their constant advance was to increasing disadvantage of not only the Muslim rulers here but the Muslim society at large. It must be recognized however that the political rise of the British in India was made possible due to the inner conflicts and weakness.

The political conditions of Muslims in India, in the early decade of the 19th century, was very terrible. The Marathas, the Muslims and the Sikhs were formidable foes to one another, and to the British as well, and they would not only easily allow a foreign power to reduce them to servitude. They all realized that the British were dangerous foes, yet they could not combine together, and their mutual strife and jealousies provided a fertile soil for the growth of British power.

In the South the Marathas, despite their defeat in the battle of Panipat (1761), had mustered courage and mobilized their forces in right earnest. Delhi fell into their hands and, having defeated Guhlām Qādir, a young Rohilla chief, who temporarily controlled Delhi and blinded the Emperor Shāh ʿĀlam II, they restored the Emperor to his actual dignity and received from the title of *Wakīl-i-Mutlaq*.

But their success was short-lived. Internal dissensions made defeated them and left the field open for the expansion of British territories; and the Maraths, the leading power in Central India in the first quarter of the 19th century, vanished like a summer storm.[4]

In Mysore Hyder ʿAlī, (1721-1782) who was a bold and enterprising commander, full of energy and never despondent in defeat, was a formidable power; and after him his son, Tipu (1750-1799) the tiger of Mysore, remained for many years a constant source of

danger to the British. He preferred French friendship and sent envoy to France and Constantinople in his bid to over throw the British. Diplomacy is an essential requirement for imperialism and the British had it in abundance. They made alliances with neighbor states for war with Mysore, in which Tipu fell fighting in defense of his capital. The former Hindu dynasty was restored and Mysore ceased to be an enemy of the British.[5]

The Niẓām was the only ruler in the south who, being threatened by the Marathas in the west and by Mysore in the south had always looked to the British for assistance and submitted to them in fear of his own safety against his enemies.

In the north, Oudh attracted the attention of the British because of its strategic importance and their interest demanded that it should be made a strong barrier of defense on the north-western boundary of Bengal. Mal-administration and Zamān Khān's invasion were taken as a pretext and Oudh fell a prey to British imperialism. The Nawāb Vazīr, a mere figure-head, ceded half his dominion, agreed to reduced his forces, increased the number of British troops and came under British control for all practical purpose.[6]

In the west the dissolution of the Mughal Empire favored the rise of the Sikhs in the Punjab. The Sikhs were religious sect and owing to the prosecution at the hands of the Mughal rulers they formed a military confederation. When Zamān Shāh (1770-1844) of Kabul invaded the Punjab in 1797 Ranjit Singh, whose headquarter was at Gujranwala, attracted his attention. Later on, for his services rendered by Ranjit Singh when Zamān Shāh had hurry back to Kabul to quell an insurrection which broke out in his kingdom, he conferred upon Ranjit Singh a robe of honor and the Governorship of Lahore. By 1806 Ranjit Singh had occupied all the lands of the Punjab right down to the river Sutlaj. Afraid of the advance of Ranjit Singh, the Cis-Sutlaj states appealed to the British for protection and this resulted in the treaty of Amritsar (1809). In 1819, he conquered Kashmir and in 1823 Peshawar also passed into his hands. After Ranjit Singh the whole administration was crippled, confusion and chaos reigned supreme in his mighty kingdom, and rival claimants prepared for engagement. The Sikhs violated the treaty and the British led a military expedition in reply. After two successive wars, the Sikhs laid their arms down and the Punjab annexed.[7]

British conquest knew no legality, sometimes war and sometimes peace, as the situation permitted, brought annexation and the political history would be incomplete

without a short description of the territories annexed through persuasion and peaceful intervention. The "Doctrine of lapse" a very singular device, which meant the annexation of Indian States in the absence of any legal heir to the throne, was finally adopted. The states of Satara, Karauli, Sambhalpur, Jhansi, Oudh and Nagpur were annexed between 1848 and 1854 to the British territory on the plea of gross misrule or the failure of natural heirs. This tyrannical annexation converted these friendly states into sore enemies and they demonstrated their resentment during the awful days of the Mutiny.[8]

In Delhi, the Mughal Emperor still reigned amidst the ruins of ancient grandeur but his plight was very tragic. Powerless and effete as he was, he ceased to be a person and had become an institution. Though independent rulers like the Nizām of Hyderabad and the Nawāb of Oudh still showed their obedience and reverence and obtained the Emperor formal confirmation in their offices, read the *Khutbā* in his name in the mosque and struck coins in his name, yet the imperial authority was only a shadow of the past and had lost all substance. By and by sovereignty had passed to the Company and the Mughal Emperor was merely a captive living mostly as a pensioner of the British and in constant fear of being dethroned.[9]

The state of Bhopal, although it was Muslim state, had always been a friendly state of the British Government. During the revolt in 1857, Bhopal stood firmly by the British. Since Bhopal was Nawab Nawāb Ṣiddīque Ḥasan Khān's base, it is useful to recapitulate some of the facts about the political history of this state.

In central India, Bhopal was founded by a Mughal soldier, Dost Mohammad Khān (1657–1723), who became a mercenary after the Emperor Aurangzeb's death and annexed several territories to his feudal territory. Bhopal State accepted the suzerainty of the Nizām of Hyderabad in 1724, and later became a British protectorate in 1818.

It was ruled by four women–Begum–unique in the royalty of those days. Qudsia Begum (r. 1819-1837) was the first woman ruler, who was succeeded by her only daughter Sikandar Begum(r. 1844–1868), who in turn was succeeded by her only daughter, Shah Jahān Begum (ruled from 1844 to 1860 and 1868 to 1901), wife of Nawāb Ṣiddīque Ḥasan Khān. Sultan Jahān Begum (r. 1901–26) was the last women ruler, who after 25 years of rule, abdicated in favor of her son, Hamidullāh Khān (r. 1926-1947). The rule of Begums

gave the city its waterworks, railways, a postal system and a municipality constituted in 1907.[10]

Mutiny of 1857

Any political history of the 19th century would be incomplete without some references to the final catastrophe of the Mutiny. Economic and socio-political causes created discontent in the country and this finally gave place to loathing and horror. The Mutiny erupted in May 1857, when freedom fighters (sepoys) rose up against the British in Meerut and then massacred all the British they could find in Delhi.[11]

Uprisings spread throughout British India. It was estimated that less than 8,000 of nearly 140,000 sepoys remained loyal to the British. The conflicts of 1857 and 1858 were brutal and bloody, and lurid reports of massacres and atrocities circulated in newspapers and illustrated magazines in Britain. The British dispatched more troops to India and eventually succeeded in putting down the mutiny, resorting to merciless tactics to restore order. The large city of Delhi was left in ruins. And many sepoys who had surrendered were executed by British troops.[12]

The British rule in India which reached completion after the Mutiny. With the establishment of the new regime, the Muslims had to face new problems. They were held mainly responsible for the Mutiny by English rulers. Therefore they deliberately adopted a policy hostile to them and aimed at undermining their influence. Now the task on the Muslim scholars to improve the moral tone of the Muslims society and instilled confidence at a time of frustration and pessimism had brought it to the verge of collapse.

After the suppression of the revolt of 1857, when the British administrations openly declared their intention to destroy the Muslim resistance totally, there were only two alternatives: Either to face boldly their misfortune, cast out the moral weakness which paralyses their will, build up a clean, God fearing and up right society on the basis of the teaching of the *Qur'ān*, and in co-operation with their countrymen of other faith, equal opportunities of welfare and advancement, and self respecting dignified life for men of all creeds, all races and all colors.

Or to surrender the dream of independence for all time accept the rule of the alien masters and endeavor to enlist good will to obtain Government patronage a share in the

services and in the position of influence like the municipal councils, legislative bodies and in other palaces.[13]

The first alternative was adopted largely by the *'ulemā'*- the custodian of traditional learning and ideals. The second was followed by Muslim leaders educated on the modern linens in the schools and colleges established to propagate the western arts and sciences.

The school of *'ulemā'* which adopted religious reforms and political freedom traced its affiliation to Shāh Walīullāh (1703-1762) who had inspired the leader of the so-called *Wahhābī* movement and the many divines who joined the revolt 1857.[14]

Walīullāh's fundamentalism continued for flourish under his son Shāh 'Abdul 'Azīz (1746-1824), who on the fall of Delhi in 1803 issued a *fatwā* declaring that India was a *Dār-al-Ḥarb* (enemy territory). A very important disciple of Shāh 'Abdul'Azīz was Sayyid Aḥmad Bareilly (1778-1831 A.D.) who took the lead of the movement. His movement is generally known as that of *Mujāhidīn*. He was supported by the relatives and disciples of the Shāh 'Abdul 'Azīz. Sayyid Aḥmad Bareilly commanded great influence, as his spiritual gifts were soon recognized, and his disciples rendered him menial services in acknowledgment of his spiritual dignity and men of rank and learning used to run like common servants, with shoes off, by the side of his palanquin. In Calcutta there was no limit to his popularity. Masses flocked to him and continues stream of human beings desiring initiation made it impossible for him to go through the ceremony. Unrolling his turban, therefore, he declared that all who could touch any part of its ample length became his disciples. When this holy apostle was gathering tremendous following, the Sikh states in the Punjab ill-treated the *Musalmāns*.

This led Sayyid Aḥmad Bareilly to declare a *jīhād* against the Sikhs. lakes of believers rallied at the inspired call of Sayyid Aḥmad Bareilly, and in 1826 they launched *jīhād* against the Sikhs. The *jīhād* continued for well nigh five years during which a number of crusaders fell. Sayyid Aḥmad Bareilly fell fighting in May 1831 at Balakot in the Abbottabad district of North Western Frontier. But the activities of the *Wahābīs* did not come to an end. Two of the disciples of Sayyid Aḥmad Bareilly, Maulānā Wilāyat 'Alī (1790-1852), and Maulānā 'Enāyat 'Alī (1800- 1858), belonging to Patna, continued their activities in India for helping the *Mujāhids*.[15] In the words of Tara Chand:

> These brave people, whom the British misnamed "Wahhabis," carried on their campaign from the Hilly, inhospitable terrain of the north-west frontier and continued to defy the Government till 1914.16

They waged war first against the Sikhs secondly against the British. Some of them took part in the revolt of 1857, against the British. But after the failure of the revolt it became clear to them that the solution of 'the holy war' was unthinkable. Consequently, some 'ulemā who had taken active part in the revolt, established an orthodox school at Deoband to train religious leader for the Muslims. The Dār-al-'Uloom Deoabad was founded in 1867. From ten years after revolt, was manifest token of militant sprit of resistance to the domination of the British and the Western culture, Qāsim Nanotvī (1837-1880) and Rāhsid Aḥmad Gangohī (1828-1905). They were traditionalist opponent of Sayyid Aḥmad Khān (1817-1898). Both were disciples of Hājī 'Imād Allah (1817–1899). He as well as his disciples had taken part in the revolt.

But it would be wrong to think that all the 'ulemā' and scholars were of one mind. The failure of the *Mujāhidīn* movement and the revolt of 1857, led many 'ulemā' and scholars to believe that the type of struggle carried on, could yield no result could be damaging to the Muslim community; they think that if the Muslims wants to prospered, they accept ruler ship of the British. The works of Maulvī Karāmat 'Alī of Jaunpur (d. 1873) are an outstanding example.[17] He made a deceleration denouncing *jīhād* against British. He argued against Farādis who insisted that the Friday and *'Id* prayers could no longer be performed, as they were public prayers, and as such prohibited in territory that was *Dār- al- Harb*. Maulvī Nazīr Ahmad (d. 1912) was one of the 'ulemā' who believed that since the British did not interfere with practice of religion, India was *Dār al-Amn*. He summed up all the arguments in favor of his book *al-Huqūq wa'l Farāid*.[18]

Nawāb Ṣiddīque Ḥasan Khān—whose contribution to *Qur'ānic* and *Ḥadīth* studies is the main theme/focus of the present work—was an eminent *Ahl-i-Ḥadīth* religious scholar as well as political leader; his life coincided with the period of a number of political upheavals and religious reform movement. He witnessed with his own eyes, during his stay in Delhi, the complete downfall of the last remnants of the Mughal Empire. The direct and natural consequence of the decline of the Muslim political power was that it led to the social economic and intellectual decay of the Muslims.

In order to meet the various challenges of his time, the Nawāb choose the path of a devoted scholar and peaceful religious reformer. He wrote a famous book entitled *Tarjumān-i- Wahhābīyyah* on the subject of Muslim loyalty to British rule of India.

Regarding his contribution to this subject, Dr. Barbara Daly Metcalf in her *Islamic Revival in British India*, writes:

> After the Mutiny of 1857, some among the British still feared that Muslims would once again resort to open warfare, as they had done in the 1830. Those who did saw the Ahl-i-Hadith as the heirs of the *jihad* tradition and singled out Nawab Nawab Ṣiddiq Ḥasan Khān as its exponent. But far from fomenting *jihad*, he had written *Tarjuman-i-Wahhabiyyah* to prove that the Ahl-i-Hadith were loyal. He quoted Lord Northbrook's testimonial to Muslim loyalty. He pointed out that Bhopal had aided the British in the war in Egypt. He cited, as did all the writers on this subject, the obligation of Muslims to accept a ruler who had provided security and with whom one had made an agreement.[19]

Nawab Nawāb Ṣiddīque Ḥasan Khān himself wrote in his book *Tarjumān-i-Wahhābīyyah* as follows:

I. "This book has been written to inform the British government that no Muslim subject of India and the Indian states bears malice towards this great power."

II. "Be concerned about those people who are ignorant of their religious teachings, in that they wish to efface the British government, and to end the current peace and tranquility by disorder under the name of *jīhād*. This is sheer stupidity and foolishness."

III. "During the mutiny of 1857, some Rajas and so-called Nawābs and men of means interfered in the peace and calm of India under the name of *jīhād*, and they fanned the flames of battle till their disorder and hostility reached such a level that women and children, who cannot be killed under any law, were thoughtlessly slaughtered. If anyone lets loose such mischief today, he would also be the same kind of trouble-maker, and from beginning to end he would stain the name of Islam."[20]

Another political leader Sir Sayyid Aḥmad Khān, also who educated on modern line, believed that after the complete suppression of the revolt of 1857, there was no other way of recovery except by accepting British rule. He wrote about the British government

"Muslims were living in peace under their government. In no way could they undertake *jīhād* against the government.[21]

Socio-Religious Conditions

19th century was famous for political instability and degeneration. The political degeneration becomes the cause of moral and social downfall. It is also true that moral and social degeneration causes the political downfall. In this time Emperor and nobles were afflicted with social and moral crimes and general public have been influenced by them.

Enumerating the causes of the downfall of Mughal Empire, Vidya Dhar Mahajan writes:

> Too much wealth, luxury and leisure soften their character. Their harems became full. They got wine in plenty. They went in palanquins to the battle field, such nobles not fit to fight against the Marathas, the Rajputs and the Sikhs. The nobility degenerated at a very rapid pace.[22]

Individuals moral and social behavior, customs, culture and practices were borrowed from the non-Muslims. Many Hindu customs and cultures and nonsensical practices were continuously imported to the Emperors and nobles places and established as a Muslim-culture.[23]

Unorthodox creeds and polytheistic practices disregarding the command to make religion exclusive for God had been taken from polytheist and Shī'tes' which were, to say the least, more dangerous for the Muslim society than their other social and moral degeneration. Divine honors were paid to the grave of the saints, prostration was common before the so-called spiritual guides, shrines were venerated bedecked with costly bed-sheets and flowers, oblations were offered for ones' ancestor, fairs were held in graveyards and musical concerts were held to honor the departed saints taken as guardian spirits in every parts of the country. The doctrine of oneness of God *(Tawḥīd)* had came to an acquire a peculiar restricted connotation: that God was undoubtedly the Creator and Lord of the universe but He had delegated His authority to the saints and Godly souls who distributed favors on His behalf or acted as intercessors between man and God.[24]

In the 19th century, Islam in India had become almost moribund, decadent and effete, sinking to the lowest ebb of its decrepitude. It was the time when Muslims on the whole were indifferent towards their religion. They drifted away from their religious

institutions and clung instead to time-honored customs and traditions. Caste differences and social discrimination which were characteristic of Hindu society found their way into the Muslim social order. The Hindus according to the Muslim point of view worshiped their idols in the temples; the Muslims, on the other hand, started showing undue respect to their *pīrs* and saints. They gave charity and devotion in their names, hoping that they would grant their requests. They strongly believed that these *pīrs* and saints, living or dead, were capable of helping them in adversity. Blind faith (*taqlīd*) was the order of the day. The *fatāwā* (religious decrees) of the so-called *ūlemā'* had replaced the tenets of the *Qur'ān* and the *Sunnah*. These *fatāwā* were considered to have the binding force of the commands of God and His Apostle. Anyone who did not follow one of the four *a'immah*, viz. Abū Ḥanifah (d. 767), Mālik (d. 795), Shafī' (d. 819), and Aḥmad ibn Ḥanbal (d. 855), was considered to be no more within the pale of Islam.[25]

Sectarianism was also very common. Religious rivalries and squabbles among the followers of the four *a'immah* and Sunni-Shī'ah were prevalent which blinded their reason. These activities exhausted the energies and capabilities of scholars without yielding any useful result; on the contrary, they were damaging the common interest of the people. Social conditions were even worse. Widow re-marriage was thought to be immodest—another Hindu influence. Lavish spending on ceremonies on the eve of wedding, funerals, marriages and circumcision was thought to be honorable, and Muslims borrowed and got into debt to maintain ceremonial pomp. Islam favors simple celebrations on these occasions, but long association with Hindus made these ceremonies more complicated.[26] In this connection the statement of Luther of Stoddard is mentionable here although his generalization is not free from objection, as he said:

> As for religion, it was a decadent as everything else. The austere monotheism of Muhammad had become overlaid with a rank growth of superstition and puerile mysticism. The mosque stood unfrequented and ruinous, deserted by ignorant multitude, which decked out in amulets, charms and rosaries, listened to squalid *fakirs* or ecstatic *darviash*, and went on pilgrimage a being for direct devotion of these benighted souls. As for the moral percepts of the Quran, they were ignored or defied, wine-drinking and opium-eating were well-nigh universal, prostitution was rampant, and the most degrading vices flaunted naked unashamed.[27]

Such deplorable situation, which became still graver due to the missionary propaganda, called for immediate action against pressing dangers. 'Back to the

example of the Prophet' 'Back to early *Khilāfat'* was the call of the revivalism which occurred among the Muslims.[28]

Muslim religious revivalism owes a great deal to Shāh Walīullāh Dehlvī. His aim was to reach the erudite public throughout the Muslim world, and he wrote in Arabic as well as Persian. He revived the study of *Ḥadīth*-already rehabilitated in India in 16th century by 'Abdu-al Haque Dehlvī (d. 1642); related in to the study of Mālikī Jurisprudence; developed an inter-juristic eclecticism recommending that an any point of doctrine of ritual a Muslim could follow the ruling of any one of the four principal juristic schools; reconciled the monistic trends of Sufism with religious ideology; translated the *Qur'ān* into Persian; and, what is of principal importance, founded a translation of religious scholarship and a school which was to influence religious thought in Muslim India, fundamentalist and traditional as well as modernistic for the next three centuries.[29]

Shāh Walīullāh's fundamentalism was based on a firm rejection of polytheistic association. The basis of religious dogma was the *Qur'ān* and *Ḥadīth* and other sources of beliefs and Islamic jurisprudence was subsidiary and subject to instigation. Islamic theology needed re-examination and re-assessment and had to be presented in a new style.[30] The prescription and prohibitions of religious law had three fold aims, the cultivation of self propagation to religious life and service of humanity.[31] He followed Ibn Taimīyyah (1263–1328) in considering that *ijtihād* was permissible at all times and could be define as an exhaustive endeavor to understand the derivation and principle of cannon law.[32] His concept of structure of Muslim society was based on revival of the theory of universal caliphate.[33]

Broadly speaking, in the 18th and 19th centuries Walīullāh's school in Delhi specialized in the study of exegeses and *Ḥadīth,* and Faranghi Mahal at Lucknow in jurisprudence.[34] According to Karandikar, Walīullāh was the first person to cry that Islam was in danger. His proposal of the salvation of Islam included internal reforms as well as defense against hostile forces. He regarded religious doctrine as the main cause of decline of Indian society.[35]

Walīullāh's fundamentalism continued for flourish under his son Shāh 'Abdul Azīz, who continued his father's efforts towards the restoration of Islam. He issued a *fatwā* declaring that India was a *Dār-al-Ḥarb*. His reaction to the replacement of Hanafī Law by

the Anglo Muhammadan Law under the East India Company was one of sharp condemnation.[36]

One of the various reforms attempted during the early part of the 19th century, none could get more popularity than that sponsored by Sayyid Aḥmad Bareilly who began to preach against the abuses that had crept into the life of Indian Muslims. His teaching and movement came to be known as the 'Wahhābī Movement' after the name of Muhammad Ibn 'Abdul Wahhāb, born about the year 1703 in the heart Arabian Desert, the region known as Najd. He started a comprehensive program of preaching throughout India. Maulānā Muhammad Ismā'īl (d.1831) and Maulānā 'Abd al-Hay (d. 1827), the pupil and son-in-law of Shāh 'Abdul Azīz joined him in this task.[37] They travelled over a large part of India Muzaffarnagar, Saharanpur, Rampur, Bareilly, Shahhehanabad, Banaras and Lucknow and explained to the people the harmful consequences of spending recklessly on ceremonies.[38] To show to the people that widow remarriage was not a heinous act, as it was considered to be, Sayyid Aḥmad Bareilly himself married a widow. Their insistence was mainly on such things as the unity of God, honesty, truthfulness and futility of showing undue respect to *pīrs* and saints.[39] These teachings were compiled by Muhammad Ismā'īl and Maulānā 'Abd al-Hayy into book form under the title *Sirāṭ-i-Musataqīm*.[40] Muhammad Ismā'īl (1779-1831) himself compiled a comprehensive book known as *Taqwiyat-al-Imān* (Strengthening of the faith), wherein he, along with construing and elaborating on *Qur'ān* and *Ahādīth,* also expatiated at length about the pure Islamic beliefs, and declaring all the innovations and rituals the source of ignorance in the light of *Qur'ān* and *Ḥadīth,* he emphatically enjoined upon the Muslims to avoid being involved with them. Apart from bearing such exalted and elevated aims, this book, on account of its elegant, breezy, simple and elaborate style of prose (according to the requirement of its age), proved to be so much popular among the peoples that it has so far been published in millions and has enlightened trillions of delinquent and strayed people and has guided them to the Right Path.

But a more enthusiastic reform began from the beginning of the 19th century with Shari'atullāh (1764-1840), who founded the *Farāizī* sect in Bengal and devoted himself to sweeping away the superstitions that had sapped the glory and purity of Islam. When eighteen years of age, he went on a pilgrimage to Makkah and stayed there for 20 years as a disciple of Shaikh Ṭāhir-as-Sunbul al Makkī, the head of Shāfaī' sect in Makkah. On his

return to India in 1802, he began quietly to promulgate his newly framed doctrines and emphasized that India under non-Muslim rule was *Dār al-Ḥarb*. Maulavī Shari‘atullāh discounted the use of the term *pīr* and *murrīd* and substituted teacher (*ustād*) and pupil (*shāgrid*) in their places.

Aligarh Movement was the most significant reform movement which was started by Sir Sayyid Aḥmad Khān (1817-1898) in late 19th century. The movement, in fact, centered round the College which he founded at Aligarh. He was in favor of modern scientific education for the uplift of the Muslims. He realized that religious education alone would not help the Muslims to elevate themselves. His message to the Muslims was to develop a critical approach and freedom of thought.

Sir Sayyid was the man of future; he did not like to live in the past, therefore he wanted to see Muslims recognize the realities of life and accept them gracefully. His achievement was to start his campaign, in phases from different directions. First he tried political rapprochement between the English and the Muslims which was there between the time of Mutiny of 1857 and his trip to England (1869). He founded a school where he happened to work as government official, and established a translation society for providing these schools as well as the Urdu reading public with books on the western arts and seminaries.[41]

Sir Sayyid took upon himself to advocate reconciliation between the followers of Islam and Christianity by showing the basic similarities of the two religions. For this he published a sympatric study of Bible, and also defended in other religious writings, social interactions with Christian.[42]

Sir Sayyid started his Urdu journal '*Tahzib al-Akhlāque'* (refinement of morals, 1870) for spreading his ideas. Encouraged by his success, he started to preach for establishing a Muslim college, where western culture and European learning were to be spread widely along with the religious values of Islam. His reformist effort was evident in a series of early writings. In 1841, he published one of the most interesting *"Jilā al-Qulūb bi Dhikr al-Mahbūb"* (polishing of the hearts by memory of the beloved), a *maulūd* pamphlet meant to be recited in honor of Prophet Birthday.[43] Contemporary *'ulemā'* were aiming the opposite way. They were interested in religion and consequently, in retaining and advancing what was left of the medieval Muslim academic achievements. They,

owing to their excessive medievalism, naturally developed an anti-modern and apparently anti British attitude. On the other hand Sir Sayyid adopted modern English values straight away and whole heartedly in order to make progress. To became modern from the point of *'ulemā'*, was almost to renounce Islam, whereas at Aligarh it was not against Islam. Sir Sayyid's writings on religious issues and their refutation by his opponents symbolized these two trends.

The secular leadership of the Aligarh school stood to prove the superiority of Islam and safeguarding the social and economic interests of Muslims. A group of elite Muslims led by Sir Sayyid, anticipated the conditions of Muslims that was to be. Sir Sayyid, Nazīr Aḥmad (1837-1907), Mohsin al-Mulk (1837-1907), and Zakaullāh (1832-1910) a few name of giants of Aligarh leadership.

Deoband Movement was also emerged in response to the Aligarh modernist as well as against British policies towards the Indian Muslim society in late 19th century. Maulānā Qāsim Nanotavī with his friends founded a religious seminary in 1867 at Deoband to preserve Islamic learning; this was named Dār al-'Uloom Deoband and became an outstanding centre of theological studies which was purely based on Islamic traditional learning, i.e. *Qur'ān*, *Ḥadīth*, *Tafsīr,* Fiqh, *Usūl-i-Fiqh*, Arabic Persian Grammar, logic, and *Kalām*. According to Maulānā Qāim Nanotvī, the teaching and learning of *Qur'ān* and *Ḥadīth* were necessary for the reconstruction of the Muslim society. The main intention for the foundation of Dār al-'Uloom Deoband was to preserve of Islamic belief and faith, learning and culture. On the one hand Dār al-'Uloom Deoband provided the religious education, so as to liberate students form *shirk* (polytheism), superstitions and encouraged them into a community to take a leading part in the national freedom movement. Shaikh al-Hind Maulānā Mahmud al-Hasan, stated following words:

"Did Mauāānā Nanotvī found this *madrasah* only for teaching and learning, it was founded in my presence. I think it was founded after the Mutiny of 1857 to teach and prepare the Muslims for making up the losses of 1857.[44]

The *Ahl-i-Ḥadīth* was one of the most visible Muslim intellectual movements of the 19th century. It was like Deoband, a movement of people sensitive the wide spread political and social change. Its leadership was well born in Delhi and Utter Pradesh.

The *Ahl-i-Ḥadīth* developed as a reform movement under the influence of Wahhābīssm, the Unitarian movement of Najd and Hijaz.[45] The representatives were Nawāb Siddīque Khān and Nazir Aḥmad both based their thought exclusively on *Qur'ān* and *Ḥadīth* as the source of law. They did not consider themselves bound in conformity (*taqlīd*) to any one of the four juristic schools. The *Ahl-i-Ḥadīth* justified their focus on *Ḥadīth* by contradicting the legitimacy of the classic work of the four major juristic schools. These commentaries and compilation of *fatāwās* based on schools of jurisprudence. The standard source of legal guidance for the *Sunnī* community since the 19th century, and were consequently also known as conformist. The view of individual reasoning was that every Muslim of sufficient ability can draw his own opinion from the *Qur'ān* and *Sunnah*.

The *Ahl-i-Ḥadīth* opposed the shrine of Sūfīs, and the annual ceremonies, '*Urs* and *Qawwālīs*. They also discouraged the institutional forms of Sūfīsm where as they encouraged certain kind of family traditions reforms, also opposed to marriage ceremonies and stood for the simple marriage and modest dowry of Prophet's daughter as their model as well as they encourage widow marriage,[46] The *Ahl-i-Ḥadīth* like Deobandis were committed to cleanse their religion from all the custom and traditions which could be object of criticism. However, they were passing through the phase of controversy due to their reformist ideology. They did not consider the utility of *ijmā'* of classical fiqh useful for them. In ShāhWalīullāh's tradition they re-asserted the doctrine of *Tawḥīd* and rejected all types of polytheistic association in all forms.[47] They regarded innovation as borrowed and as they very antithesis of *sunnah*. The movement still survives in Pakistan and India.

Educational Conditions

With the advent of the Muslims in India, begins a clearly defined period of Indian history. It is, moreover, a period for which the historical material is much more abundant than that of the preceding eras. The history of Muslim education in India is as old as Islam in the country. Arabs used to visit India from the very beginning for trade and commerce and they established the earliest settlements on the western and eastern cost-line of India. The first conquest by them was made in Sind during the reign of Walīd Ibn 'Abdul Malik (705-715)[48], the Umayyad Caliph, under the command of Muhammad Ibn Qāsim in 712.

During the 11th century, Maḥmūd Ghaznavī invaded India several times between 999 to 1026.[49] Later, Maḥmūd Ghaurī's commanders settled-down in the North Western parts of India, where they promoted education and founded *madarasah* in the conquered area.[50] They were followed by the Khiljīs, Tughlaques, Sayyids, Lodhīs, Sūrīs, and finally the Mughals came and established educational institutions under their rule.

Just as India was profoundly influenced politically by Turkish and ever since the 5th century *Hijra* (11th century A.D.), the impact of Iran had continued to be fell in its educational, literary, cultural and intellectual spheres. Iran's literary style in prose and poetry, its mystic orders, its curriculum and educational system as well as the text books compiled there exerted a strong influence in India. The process became more potent after Mughal Emperor Humayun's recapture of the country with Iranian assistance. During the reign of Akbar (1556-1605), India became totally independent on Iran for its system of education.[51] The curriculum followed in the educational institutions and even the standard of education particularly in the field of speculative knowledge like logic and philosophy after Amīr Fatḥullāh Shirāzī's emigration to India (d. 1598)[52]

In connection of Islamic educational condition, Dr. Tara Chand stated:

> The Muslim mind was soaked in medievalism and it was intellectually quite unprepared to withstand the attack from the West.[53]

Clinging to their *Maktabs* (Private Schools) and *Madrasahs* (Public schools), they totally ignored western education. In the *Maktabs* and *Madrasahs*, *Bismillāh* was the first stage and the students were made to repeat a few lines of the *Qur'ān* read by the old bearded pedagogue. The next step was the frequent repetition of the *Amadnāmah*, the conjugation of Persian verbs. This was followed by some texts in Persian like the *Gulsitan* and the *Bostan* of Sa'dī; Nizāmī's *Sikandernāmah* and Firdausi's *Shāhnāmah* and other works of celebrated Persian authors. Some popular romantic legends like *Yūsuf* and *Zuleikhah, Lailā Majnun* and *Shirīn Farhād* also gained currency in *Maktabs*. The medium of instruction was Persian and letter-writing and penmanship were highly prized accomplishments. The higher education of Muhammadans was in the hands of men of learning who devoted themselves to the instruction of youths. Schools were attached to mosques, supported either by state grants or private liberality. Many centers of learning, like Khairabad, Jounpur and Agra had sprung up, to which students from all parts of India and even from Afghanistan and

Bukhara flocked to take lesson from reputed specialist".[54] These sorts of education turned out men, well-versed in Arabic and Persian, capable of holding administrative posts in the Mughal period.

Education under the British

It was on the last day, last month and the last year of the 16th century that witnessed one of the unparalleled historical tragedies in Mughal India. That was the formation of the British East India Company. It had come to India for trading purpose, just like other intruders, and had no desire of establishing a territorial decree. The East India Company was cradled in the chilly but invigorating atmosphere of individualism.[55] But gradually, they began to realize that they could trade much more profitably and freely if they wrested the political control and established their military supremacy.

Education, Culture, and heritage of a country became dizzy in front of their greedy attitudes. Education under East India Company - one is the process of decay and degeneration and the other is that of grafting of bits of Western Christian oriented system of English education in India.[56] Throughout the period of two and half centuries, from 1600 till 1858, the issue of education, as a basic need of the people, received scanty attention of the authorities of the companies. "In fact, the Company was afraid of educating the natives."[57]

Depending on the socio-political imperatives, the Company had taken certain movements in the sphere of education phase by phase. The first phase was the period of devastating trade wars and the company showed little interest in matters of indigenous education.[58] It spans a century, from 1600 to 1698.

The second phase is known as the period of development which covers from 1698 to 1764. The Company's servants in India, mostly men of average caliber, more skilled with the sword than the pen, were mostly involved in political and commercial pursuits. The gradual dissolution of local powers further led to the crumbling of the country's existing educational institutions.[59] Some efforts were made by the Christian Missionaries to educate the children of the Company's employees, both Europeans and of mixed parentage. The British were trying to destroy the economic as well as the

cultural backbone of the country to establish their supremacy to a large extent. Macaulay observes:

"I have travelled across the length and breadth of India, and I have not seen one person who is a beggar, who is a thief, such wealth I have seen in this country, such high moral values, people of such caliber, that I do not think we would ever conquer this country, unless we break the very backbone of this nation, which is a spiritual and cultural heritage and, therefore, I propose that we replace that her old culture, for if the Indians think that all that is foreign and English is good and greater than their own, they will lose their self-esteem, their native culture and they will become, what we want them to be, a truly dominated nation."[60] It shows the immense grudge of the rulers against their subjects.

The next phase was manifested by the allocation of special funds, which was set apart for the promotion of education. Utilizing this, some initiatives were taken towards this sphere systematically. This was followed by the content and medium of instruction. Finally between 1835 and 1854 the Company began to show more interest in educational issues, just for the sake of crafting some English literate men as their menial staff. But in this endeavor, the Muslims were far away.

Some surveys were made in Bengal, Madras and Bombay to collect information about the actual state of indigenous educational institutions. A few charity schools and sanctuary for the Indian Christian and Eurasian children were founded at Madras, Calcutta and Bombay.[61] In fact in the second half of the 19th century the British began to establish some premier educational institution at the Presidency towns.[62] It was the period of the formation of a number of Universities and colleges across the nation. In fact, this time was a period of long drawn debates and controversies with the French who were already struggling for the same objectives in the South. In 1765, the Company also succeeded in establishing their control over the Bengal province. After defeating Tīpū Sultan almost all the areas of South India came under their control in 1799. Thus, by the start of the 19th century, the British trading company brought almost all the major parts of India under their colonial rule. Wherever the British went, they crushed and subjugated the local chiefs, disbanded their armies and took the administration or supervision of the area into their own hand.

However, as far as Muslim education is concerned, in British India, Warren Hasting was the first man who took a major step and founded a *madarasah* in Calcutta in 1781. The *madarasah* was solely meant to promote and encourage the study of Arabic, Persian and Urdu languages. Moreover, the Islamic law, they often used to term 'Muhammadan Law,' was taught there.

"The Calcutta Madarasah, or Muhammadan College, was founded at the request of several Muhammadins of distinction, in the year 1781, by the Governor General, Warren Hastings, who provided a building for it, at a cost of Rs. 57745. The Bengal Government also assigned lands of the estimated value of Rs. 29000 per annum for the support of the institution. The original intention of the founder appears to have been to promote the study of the Arabic and Persian Languages, and of the Muhammadan Law, with a view, more especially, to the production of well qualified officers of the courts of Justice."[63]

Meanwhile, the work of missionaries were largely promoted by the Company. They were, however, mainly concerned with the propagation of their own religion. The government had convened all possible assistance to the Company to launch a large number of schools across the length and breadth of the country. However, the educated natives, including Muslims, opposed the activities of Missionaries.

The great Indian Mutiny 1857 and subsequent transfer of authority of governance of India from the John Company to the British Crown had a very profound impact on Muslims education in India

The Muslims had to face many formidable changes along with general animosity of the rulers. They had to counter the proselytizing activities of the Christian missionaries. The '*ulemā*' and the masses rose to the occasion and started establishing a series of *madrassahs* in the country. The main purpose of establishing *madrasahs* was to retain the Muslim legacy of religious education which was not possible in British India. Therefore a large number of *madrasashs* were set up in the latter half of the 19th century. Most important and famous among them were.

1. Dār-al-Uloom, Deoband, 1867
2. Mazaher al-Uloom Shaharanpur 1866

3. Madrasah Baqyatries Salehāt Vellore, Tamil Nadu 1883

4. Jamia Mazhahar al-Uloom, Banaras, 1897

5. Dār-al-Uloom Nadwat al-'Ulemā', Lucknow 1894.

6. Madrasah Ameenia, Delhi 1897

7. Dār al-Uloom Khalilia Nizamia, Tonk 1899

8. Jamia Arabia Hayāt al-'Uloom, Mabarakpur, 1899

Nawāb Ṣiddīque Ḥasan Khān also contributed a lot in the field of education. According to Sayyid Sulaimān Nadvī, there was a spurt of literary activities in and around Bhopal under the continued inspiration and influence of Ṣiddīque Ḥasan Khān.[64] Bhopal became a hub of activities where scholars and other men of dignitaries were attracted to serve in different capacities in the court of Bhopal. Delhi which earlier could boast of being not only the capital city of the Muslim rulers for centuries but also the highest seat of learning, however, lost its pre-eminent position in the wake of the great conflagration of 1857. Thus the changes brought about in the body politic of Delhi had its influences on the Muslim India. Nawāb Ṣiddīque Ḥasan Khān greatly contributed to the making of an intellectual history of Muslims of India in general and those of the Muslims of Bhopal in particular. Unlike his counterpart Maulānā Nazīr Husain Muhaddith Dehlavī who spent more than five decades in Delhi imparting religious education particularly the *Qur'ān* and the *Ḥadīth* to students coming from across the length and breadth of the country, impelled scholars to find refuge in various Muslim courts with no exception to the court of Bhopal where Nawāb Ṣiddīque Ḥasan Khān himself encouraged and patronized men of pen (*ahl-i-qalm*) especially those who followed the religious thought of the *Ahl-i-Ḥadīth* of India as well as from other parts of Muslim world. Unlike Nazīr Husain, Nawāb Ṣiddīque Ḥasan Khān mostly depended on the publication of his works, some of which of course, he got published in Egypt and other part of Middle East.

His marriage with Shāh Jahān Begum placed enormous funds at his disposal. He had free access to eight official printing presses and a team of court '*ulemā*' which include some Yemenīs. He dispatched emissaries to various part of India and Arab lands to buy rare mass, for him. Many '*ulemā*' and poets came to live in Bhopal due to his patronage.[65] He founded many *madarasah* with the support of Shāh Jahān Begum to promote Islamic learning among the Muslims. During the period of Shāh Jhān Begum there were seventy one madarasah in Bhopal. Madarasah Ḥafiz-i-Qur'ān, Madarasah Sulaimāniah,

Madarasah Ḥadīth wa'l Fiqh, Madarasah Jahāngirī, Madarasah English, Madarasah Siddīqī and Madarasah Mudīr-al-Mahām were famous.[66]

During the 19th century drastic changes took place in the field of education. So far education was entirely controlled by theologians. But now intellectuals and reformers having modern outlook were establishing their own educational institutions. One Hājī Mohsin worked to raise the education of the Muslims of Bengal and provided scholarship for students. Madarasah ʿĀlīya of Calcutta is maintained with the income from the Mohsin fund that was an outstanding example of generosity for really useful social purpose.[67] Many Muslims got education and benefited from this school. The Madarasah Gaziyuddin founded in 1791 for the study of oriental language was converted in 1824 into a college known as Delhi College.

Sir Sayyid Aḥmad Khān, a great educationist believed that the Muslims would not get their due place in the changed situation unless they learnt to adjust themselves to the new conditions. Any self-assertion on their part would have meant a retribution which might ruin them. He believed that liberal ideas should be imbibed by them. A reinterpretation of Islamic values was the crying need of the day. With this end in view he started *the Aligarh Institute Gazette, Tahzīb-al-Akhlāque* and eventually founded the Muhammadan Anglo-Oriental College in 1877, with its humble enrolment of eleven students which ultimately developed into the Muslim University of Aligarh in 1920. Through his writings and institution he founded, he made consistent efforts to persuade his community to acquire scientific knowledge emanating from the West. He also exhorted the Muslims to eschew politics and devote themselves to education.[68]

The last quarter of 19th century and first quarter of 20th century was known for the development of Urdu language. Sir Sayyid, Ghālib, Anis, Ḥālī, Nazīr Ahmad, Pandit Ratan Nāth Sarshār, Shiblī, Iqbāl and Prem Chand carried Urdu to its zenith. When Hindi was made the language of Bihar session court in 1873, the difficulty arose in the last years of the 19th century when the lieutenant Governor of U. P. introduced Hindi in the administration and the law courts. Nawāb Moḥsin al-Mulk, one of the most outstanding colleagues of Sir Sayyid, opposed the government on this issue. He founded *Anjuman-i Taraqqī Urdu* as a department of Muslim Educational Conference.[69]

The importance of Urdu as a common language for Muslims and non-Muslims weakened and a process of assimilation of Hindi and Urdu progressed. Urdu was not only secular and cultural but also the religious language. It is commonly said that the religious language of Muslims is Arabic, because the *Qur'ān* and *Ḥadīth* , two main sources of the religion of Islam and its important literature is originally in Arabic and was translated first in Persian and then into Urdu. During the century Urdu language was developed. *Mushā'irah* (recitation of verses in groups) had become a popular features of social life. It became a practice that the poets recited their odes in the courts of ruler.[70] *Mushā'irah's* were held in the courts Awadh and Delhi. Great poets of Urdu language like Mirza Asadullāh Khān Ghālib and Khwāja Mīr Dard belonged to Sūfī families. Thus Urdu language and Islamic learning became part and parcel of Muslim life in India.

Economic Conditions

The first among the western nations who came to India were Portuguese followed by Dutch and French. The English were the last who penetrated into India. After defeating other western rivals they succeeded in laying the foundation of British Empire in India. The English remained settled in India almost for two centuries, initially as merchants and later on rulers. These western merchants were unique in the sense that their trading ideology was based on bullying and cheating. They had trading monopoly inside the country no one could navigate in the sea without their prior permission. Their main aim whether as a merchant or ruler was only to collect as much wealth as possible. They openly exploited the country; whatever came to hand was drained to England. It was a trading company whose powers rested with the Board of Directors in London, thousand kilometers away from India; which made it impossible for the aggrieved people even to think of the redresal of their grievances.

There had been many rulers in India whether Muslims or Hindus who not only created atmosphere for flourishing trade but also spent a large share of income for the welfare of the people. On the other hand the British remained perpetual foreigners. Actually, it was a kind of machine type rule that India faced. There were two different groups in India Hindus and Muslims and this helped the British in devising the discriminatory administrative measures and formulating their divisive policies. Their main aim was to sow the seeds of dissensions and separatism among Hindus and Muslims to check the growth of unity and then rule them by following the policy of "divide and rule"

according to this policy they worked for the uplift of Hindus and favored their interest. Contrary to this, they suppressed the Muslims and let them live the life of lethargy and disgrace. They took the following steps for the promotion and welfare of the Hindus:

i.   The British not only made the Hindus their trading partners but also entrusted them with political responsibilities. The British wanted that Hindus should acquire economic hegemony before attainment of political clout.

ii. They promoted them in the highly prestigious state services.

iii. Different means of financial requirements were made available for Hindus.[71]

Severity of Vulnerability

When the British penetrated into the Indian soil, the Muslims were prosperous, affluent and well distinguished with regard to the wealth and opulence. But the British policies consciously intended to leave them vulnerable and destitute. For this purpose, they devised different trickeries and applied numerous instruments which can be inferred from the following extract:

"The British had made such a raid on Indian wealth, entire means of income, handicraft, trade and agriculture that was neither observed in the annals of history nor there any such example in the contemporary world. The strange is that how India survived all these depredations and exploitations".[72]

Ruin of Handicraft

Sir Sayyid Aḥmad Khān writes:

"Due to the influx of machine made commodities of England, Indian handicraft's men lost their jobs. Hence, even no one asked about a needle and match-stick maker, the weavers were worst hit"[73].

The main aim of British was only to acquire control over the land endowed with immense wealth and drain it to England. Therefore, they ruined the indigenous craft and made Indian Market a prosperous destination for the British goods and commodities. Hence, the Muslin of Decca, and the silk of Banaras which were in great demand in Asian and European markets could not compete with the cheap machine made clothes of British industries. As a result the craftsmen were ravaged, their hands were amputated. It was not only indigenous textile industry which fell prey to the British policies, there were many other big and small crafts which met the same fate at the hand of British.

Deprivation from Employments

A large section of the Indian Muslims was employed in different state services during the rule of Mughals that was snatched in the company's rule. The institution of public finance set up by the Mughals was abolished which not only ruined the peasantry and exacerbated the problems of *zamidārs* but also left many people associated with it, unemployed, of whom many were Muslims. In 1793 Lord Cornwallis abolished the "*Chaukidārī System*" of Mughal period which was entrusted with up keeping of peace and tranquility in the villages. Therefore, the state of peace and tranquility deteriorated in the village and the people employed in this service were deprived of their jobs. An official advertisement published and proclaimed that the person who will be product of *madarasah* and qualified after having passed in English language and so-and so arts and sciences, shall be given priority in the public employments[74]

The economic evil plight, vulnerability and unemployment were wide spread and those who were affected most were Muslims. It was a long lived tradition that to practice agriculture or allied activities was considered opprobrious among the Muslims and those who practiced such activities were given less respect in social hierarchy. The only employment the Muslims desired was the service under the state. Unfortunately, they were not adequately represented in this service too just because of the English favors of Hindus.[75]

William Hunter, comparing the past and present conditions of Muslims, writes:

"Initially the taxes derived from different sources, were largest source of income for the colonial government and it was almost in the hands of elite section of Muslims. The second largest source of income was police service, the Muslims also dominated here. The third one was the court and likely, the Muslims dominated here too. But the, most prominent thing was the army entrusted with responsibilities of conquest and expansion of the empire. The army officials were not handsomely paid. In the beginning of 1880 rarely any Muslim household of Bengal was poor, due to immensely accumulation of a large share of wealth and treasure in the hand of Muslims. But later their conditions have deteriorated to such an extent that though they qualified for the jobs were debarred consciously by the government".

Now the Muslims could not expect the services higher than coolie, peon, ink filler, cleaning the table and keeping pen at its respective place[76]

This was the reason that in 1869 there was hardly any office where Muslims could acquire any job except peon, post man and office attendant.

Treatment with Peasantry

The tax was arbitrarily imposed without any official estimate of land whether it is fallow or fertile or any consideration of *zamindār's* conditions and their problems. Sir Sayyid Aḥmad Khān describes the treatment meted out to the peasantry as under:

"The government fixed nine *mun* produce per hectare of land and assigned three *mun* for itself. Hence, the cost of one hectare of land was fixed accordingly to the tax demand of the government over the production of one hectare. In this revenue settlement many humanitarian measures were neglected. Fallow land was no more exempted from the payment of revenues. As a result the production sharply declined and calculation done at the time of land revenue settlement now became an implemented. Peasants and *zamindārs* suffered and slowly became poor and vulnerable. Many fell prey to the indebtedness that kept on increasing further. Consequently, those well to do and prosperous *zamindārs* who spent a large share of their income on the consumption of luxurious items now were reduced to the status of destitute.[77]

Lord Cornwallis discontinued the system of assigning the right to collection of land revenue to the highest bidders and devised a permanent land revenue settlement, so that the government may always obtain its fixed share without any delay. As many peasants and *zamindārs* were Muslims and Hindus respectively, the oppression over the Muslims increased dramatically. The oppression of Hindu *zamindārs* can be inferred from these words of Raja Ram Mohan Roy:

"A peasant, who could not afford the payment of land revenue, was constrained to sell his daughter at the hand of a low caste Hindu and the money obtained so, was used for the debt payment of *zamindars*. If some money was left in his hand was paid to the government as tax and its corrupt officials as bribe, and like before, he became empty handed and was rendered helpless and destitute.[78]

Effects of Recovery Law

Maulana Faẓl-i-Ḥaque while delivering the welcome speech at the session of Muslim League held at Calcutta:

"When the recovery law passed, there were 95 percent Muslim *zamindārs* in Bengal, but once it come into force, the situation reversed completely just in 10 years and

the number of Muslim *zamindārs* automatically came down to mere 5 percent. After that a new law was passed which attacked the very existence of Muslim's national life for which they found no political, economic and social return. In 135 the Persian language was replaced by English language for official purpose. It deprived the Muslims of their long lived societal tradition of lingual dominance. The whole Muslim community was engulfed by depression, downfall and perpetual backwardness. Unfortunately, the revolt of 1857 that kindled the fire of enmity and revenge in the heart of English against Indian in common and Muslims in particular exacerbated the situation further.[79]"

Forfeiture of Endowments and *Jāgīrs*

The Muslim ruler allotted many piece of lands to army men as a bounty and gratuity and to the shrine and madarasah for the purpose of education. But the English government by taking the possession over these allotted lands, usurping the rights of Muslims, rendered them jobless. In addition to this, the endowments confiscated by the government in Bengal, in order to terminate the Islamic education system, amounted eighty thousand rupees per annum, was spent on the education of other communities. Now the inference can be deduced to which extent Muslims might have suffered due to the confiscation of their endowments.[80]

Conclusion

In concluding remark, we can say that the Muslims of India in the 19th century politically, socially, educationally and economic were very weak. The failure of the revolt of 1857 had extinguished all hopes of recovering independence and inaugurated an era of colonial economy and imperialist exploitation. It had burnt the mark of inferiority on the forehead of the Indian people. Of all the Indian communities the worst sufferers were the Muslims. Their political powers were exterminated forever and their aristocracy almost wholly decimated. The contemporary Muslim scholars take the task to improve the moral tone of the Muslims society and instilled confidence at a time of frustration and pessimism had brought it to the verge of collapse. As a result of the activity of revival and reformatory movements, the previous Indian religious, political, educational and economic lifestyle changed.

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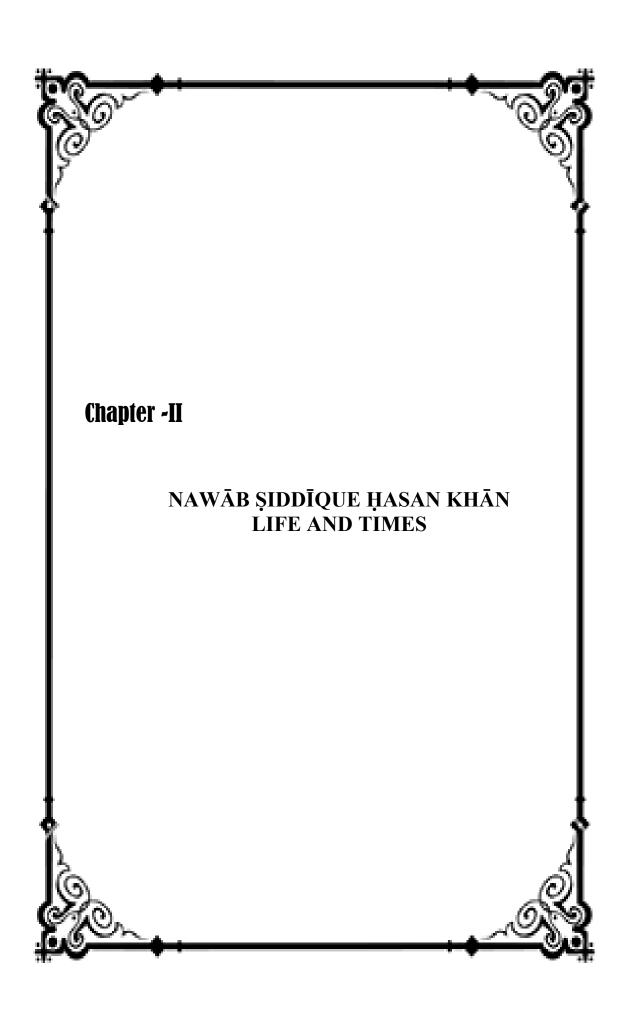
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Chapter -II

NAWĀB ṢIDDĪQUE ḤASAN KHĀN
LIFE AND TIMES

Ancestral Particulars and Background

Abū Tayyib Ṣiddīque ibn Ḥasan ibn ʿAlī, Ḥusainī, Bukhārī, Kanaujī, known as Amīr al- Mulk Wālājāh Sayyid Muḥammad Ṣiddīque Ḥasan Khān, Nawāb of Bhopal, lived from 1248/1832/ to 1307/1890. He belonged to well known family of Sayyids.[1] His family lineage is following:

Ṣiddīque Ḥasan ibn Awlād Ḥasan ibn Sayyid Awlād ʿAlī ibn Sayyid Lutfullāh ibn Sayyid Azīz ibn Lutf ʿAlī ibn Sayyid ʿAlī Asghar ibn Sayyid Kabīr ibn Sayyid Tājuddīn ibn Sayyid Jalāl Rabīʿ ibn Sayyid Rajū Shahīd ibn Sayyid Jalīl thālith ibn Sayyid Rukunūddīn Abū al-Fatah ibn Sayyid Ḥāmid Kabīr ibn Sayyid Nasiruddīn Maḥmud ibn Sayyid Jalāluddīn Qutub ʿAlam ibn Sayyid Aḥmad Kabīr ibn Sayyid Jalāl ʿAẓam ibn Sayyid ʿAlī Muʿbad ibn Sayyid Jʿafar ibn Sayyid Muḥammad ibn Sayyid ʿAbdullah ibn Sayyid ʿAlī Naqī ibn Sayyid Muḥammad Taqī ibn Imām ʿAlī Raḍī ibn Imām Mūsā Kāẓim ibn Imām Jʿafar Sādiq ibn Imām Muḥammad Baqar ibn Imām ʿAlī Zayn al- ʿĀbdīn ibn Huasain ibn Fatimah daughter of Prophet Muḥammad. [2]

His family claimed descent from al-Ḥusain ibn ʿAlī, hence from Fatima and finally to Prophet. According to family genealogy, the family moved from Madina to Baghdad and then to Bukhārah, until Sayyid Jalāl Gulsurkh moved to India in 635/1237.[3]

Sayyid Jalāl Gulsurkh, Sayyid Jalāl ʿAẓam, the son of Sayyid ʿAlī Mubid, his name was Ḥusain and surname *Gulsurkh*, migrated from Bukhārah to Multān in 635/1237 and settled in Uch, a village near Multān. He became the disciple of Shaikh al-Islam Bahā al-Dīn Zakariyyah and married the daughter of Sayyid Badr al-Dīn, the son of Sayyid Sadr al-Dīn, Khātib (a religious leader who delivers sermon on Fridays) of the village Bhakkar near Multān. It was his second marriage because his first marriage had already taken place in Bukhārah before his migration to Multān. He was known as Sayyid Jalāl ʿAẓam Gulsurkh. He died in Uch at Multān and was buried there. His tomb is still visited by a large number of people.[4]

Sayyid Aḥmad Kabīr, Sayyid Jalāl ʿAẓamʿs son Sayyid Aḥmad Kabīr was also a well known saint who was highly esteemed by the people for his piety and good conduct. People were so impressed by his virtues that after, his death, they started respecting his tomb as well. He was succeeded by his son Abu Abdullah Sayyid Jalāl al-Dīn.[5]

Sayyid Jalāl al-Dīn Makhdūm, Abū 'Abdullah Sayyid Jalāl al-Dīn, known as Makhdūm Jahānyn Jahānggasht, was born in Ūch in 707/1307. He travelled for and wide and acquired an intensive knowledge of the *Qur'ān* and *Ḥadīth*. He visited Makkah, Madina Jerusalem, Syria, and Egypt, and met no less than three hundred *'ulemā'* there. Because of his outstanding contributions to the cause of Islam by preaching and teaching and his journeys to the Middle East and Africa, he was called *Makhdūm Jahānīyan Jahāngasht* (one who is served by, and seen, the whole world). He died in Ūch in 785/1385 at the age of seventy seven and was buried there. His tomb is a centre of pilgrimage for many visitors.[6]

Children of Sayyid Jalāl al-Dīn Makhdūm, Sayyid Jalāl al-Din had three sons, Sayyid Nāsir al-Dīn Mahmūd, Sayyid 'Abdullah and Sayyid Muḥammad Akbar. He was succeeded by his son Sayyid Nasir al- Dīn. He had three wives. One came from a Sayyid family in Delhi; the other was the daughter of a green-grocer, to whom the ruler of the Delhi allotted a *jāgīr*. Her children were known as *Khoskī* Sayyids. The third was the daughter of Malak Ishāq Khokar, a famous landlord of Gujarat. From these unions Nāsir al-Dīn had twenty three children. They spread themselves throughout India as preachers and settled at places of their own choice. Sayyid Ḥāmid Kabīr, one of these twenty three children, succeeded to the *gaddī* (the throne of a spiritual leader of his father). He had three children, Sayyid Bahā' al-Dīn, who died childless, Sayyid Rukn al-Dīn and Bībī Maryam.[7]

Sayyid Rukn al-Dīn succeeded his father Sayyid Aḥmad Kabīr, and Sayyid Rukn al-Dīn was then succeeded by his son Sayyid Jalāl *Thālith,* the first man of his family who left Multān and migrated Delhi on the invitation of Bahlul Lodhi (d. 894/1488). Bahlūl Lodhī had been his disciple for a long time, and when he learnt that he was no longer happy friction, he brought him to Delhi and presented him with a handsome *jāgīr* at Kanauj- a well-established centre of political and cultural activities since time immanent- for which he left Delhi and settled there.[8]

Sayyid Jalāl *Thālith* had four sons-Sayyid 'Alī, Sayyid Rājū, Sayyid Shu'ayb and Ja'far. The first three remained with their father at Kanauj and the fourth; Sayyid Ja'far migrated to the province of Thath and settled there. After Sayyid Jalāl Thālith, his son Sayyid Rājū succeeded his father's *gaddī*: He had eleven sons–Sayyid Tāj al-Dīn, who died childless; Sayyid Nahtan and Sayyid Khawān settled at Hājīpur and Maināpur in the

district of Aẓimābād (Patna); Sayyid Aḥmad and Sayyid Burhān migrated to Gujarat; Sayyid Muḥammad and Sayyid 'Alī died in their childhood; Sayyid Jalāl Rābi'(the fourth) and Sayyid 'Alā'al-Dīn stayed with their father.[9] Sayyid Jalāl Rabi'succeeded his father, Sayyid Rājū, and inherited the *gaddī* and endowments of his predecessors; but his brother 'Alā' al-Dīn an ambitious man, revolted against him, ousted him and usurped the property and *gaddī* of the family himself. Sayyid Jalāl Rābi' a pious man did not approve any reaction. He, however, could not live peacefully any longer at Kanauj and so moved to Sheikhupura, where some of his predecessors had lived and possessed a handsome money *jāgīr* as well. Since they had no successors, Sayyid Jalāl Rabi' was considered their apparent and he came into possession of the *jāgīr*. His family remained in Sheikhupura for five generations- Sayyid Tāj al-Dīn, Sayyid Kabīr, Sayyid 'Alī Asgar, Sayyid Lutf Allāh and Sayyid 'Azīz Allāh.[10]

Sayyid 'Azīz Allah had two sons – Sayyid Lutf Allāh, whose mother was from Ahmadpur, and Sayyid Hidāyat 'Alī, whose mother was from Hyderabad Deccan. Sayyid Hidāyat'Alī Khān Dalāyr Jang migrated to Hyderabad Deccan and settled there. He died childless and was succeeded by his brother Sayyid Lutf Allāh.[11]

Sayyid Lutf Allāh had two children- Sayyid Awlād 'Alī and Bībī Bashārat. Their mother was the daughter of Sayyid Yār 'Alī Balhorī, a Shī'ah, and whose ancestors had lived in Balhore for a few generations.[12]

Sayyid Lutf Allāh was succeeded by his son Sayyid Awlād 'Alī. He entered the service of *Shams al-'Umrā* Abul Fath Khān, the cousin of his grandfather, Sayyid Azīz Allāh. Abul Fath Khān at first was an *Amīr* (chief) in the service of the Nizām, but later on married his sister and thus became his second-in-command. Because of his link with the Nizām and with Awlād 'Alī, he recommended Awlād 'Alī to the Nizām, who appointed him governor of the principality of Golconda, bestowed upon him a *jāgīr* worth half a million rupees and decorated with the title of Khān Bahadur Anwar Jang. A regiment of one thousand men also put at his command. It is further reported that Asafhjāh, the predecessor of the Nizām, came from family of Awlād 'Alī and his ancestors. He died in Hyderabad Deccan in 1218/1803. [13]

Sayyid Awalād 'Alī had two wives-one from Hyderabad, who died childless, and the other from Kanauj, who gave birth to two children-Sayyid Awlād Ḥasan and Bībī Manūn[14]

Sayyid Awlād Ḥasan Khān, Sayyid Awlād Ḥasan Khān, the father of Muḥammad Ṣiddīque Ḥasan Khān, was born in Kanauj in 1200/1785. He was first given training in Persian, and then put under the supervision of Maulavī 'Abd Al-Bāsit Kanaujī, who taught him most of the preliminary books in Grammar, *Fiqh*, *Ḥadīth* and *Tafsīr*.[15]

When he grew up and about fifteen years of age, he realized that Muslim power was rapidly declining because of the drift from the actual teaching of Islam. He also observed that Muslims were giving more importance to customs and traditions than to the teaching of the *Qur'ān* and the *Ḥadīth*. He therefore, determined to equip himself with scholarship of the *Qur'ān* and *Ḥadīth* and fight against the customs and traditions that had intruded into Islamic practice. To realize this ambition, he went to Lucknow and joined the lectures of Maulavi Muḥammad Nūr and Mirza Ḥasan 'Alī the famous traditionalist of the time. He remained with them for some time and, in 1233/1818, he left Lucknow for Delhi the greatest center of learning and residence of the Walīullah family and joined the lectures of Shah 'Abd al-Azīz, Shah Rafī' Al-Dīn, and Shāh 'Abd al-Qādir. Their teachings inspired him so much that he gave up shī'ah faith and became a *Sunnī*.

In these times, the missionary activities of Sayyid Aḥmad Shahīd were at their zenith. This provided a good opportunity for the realization of Sayyid Awlād Ḥasan Khān's ambitions. He therefore, became the novice of Sayyid Aḥmad Shahīd. When Aḥmad Shahīd mobilized his *mujāhidīn* for *jihād* against the Sikhs in the frontier, Awlād Ḥasan Khān accompanied him Afghanistan, where he worked as a missionary and made many converts to Islam. He was a pious man. He inherited considerable wealth from his father, but he did not accept it because he was of the opinion that a *Sunnī* son could not legally inherit the property of Shī'ah father. It is reported that Sayyid Aḥmad Shahīd once asked him:

O Sayyid brother! Why did you not take the property of your brother? If you possessed that large amount of money today, it would have been invested for the welfare of the Muslims" He replied: Sir, I left the money, because my father was a Shī'ah. He accumulated considerable wealth, and constructed many buildings, to exhibit his wealth

and gain popularity. I do not know whether he earned this money by fair or unfair means. If he earned it by unfair means, it is obviously unacceptable; if by fair means Allah bestowed me with the wealth of knowledge instead, and made me independent of it.[16]

Sayyid Awlād Ḥasan Khān wrote many books, among them *Risālah-i-Tauhīd, Risālah dar Adab wa Waʿz, Hidāyat al-Mūʾminīn, Taqvīyyat al-Yaqīn, Nūr al-Wafāʾ min Mirʾat al- Ṣafāʾ, and Rāh-i-Jannat.* Taking into account the political and religious condition of Muslims, the importance of these books, especially *Hidāyat al-Mūʾminīn*, could not be underestimated.

Sayyid Awlād Ḥasan Khān had married Najb al-Nisāʾ the daughter of muftī Muḥammad ʿAwd who gave birth to five children- two sons: Sayyid Aḥmad Ḥasan, nom de plum ʿArshī' and Sayyid Ṣiddīque Ḥasan, and three daughters: Fatimah, Maryam and Muhamadī. [17]

Sayyid Aḥmad Ḥasan Arashī, Aḥmad Ḥasan, the elder brother of Muḥammad Ṣiddīque Ḥasan, was born in Kanauj in 1246/1830.[18] His father died when he was seven years of age. His mother arranged his elementary education at home. When he grew up, he made several journeys to various part of India in pursuit of further education. He went to Delhi, where he read *Ḥadīth* and *Tafsīr* from Shāh ʿAbd al-Ghanī, son of Shāh Walīullah, and got *sanad* from him, he was a *ghayr muqllid* (one who does not follow any of the four school of thought in Islamic jurisprudence) and wrote many pamphlets against *taqlīd*. He was an intelligent, poet and could write poetry in Arabic, Persian and Urdu very well. He died in Baroda in 1277/1860 on his way to Makkah.[19]

Thus, we can say, the ancestors of Muḥammad Sidddique Ḥasan Khān were distinguished, if not always wealthy. They believed in Islam and, hence dedicated their lives to teach it to others. For example, *Makhdūm Jahāniyan Jahāngasht* spent most of his life in learning, teaching and making convert to Islam. The family members were also prominent as statesman and administrators. Sayyid Jalāl *Thālith*, so impressed Bahlūl Lodhī with his piety and strength of character that, to obtain his blessing, Bahlūl Lodhī presented him with a handsome *jāgīr*. Muahammad Ṣiddīque Ḥasan Khān's father, Sayyid Awlād Ḥasan Khān, proved a man of strong character. He rejected the property of his father believing that it was unlawful for him to inherit it. For him not riches but knowledge was the greatest wealth.

Nawāb Ṣiddīque Ḥasan Khān

Early life and Education

Muḥammad Ṣiddīque Ḥasan Khān was born on Sunday 19 Jumādī al-Awwal 1248/1832 in the house of his maternal grandfather in Bareily near Kanauj.[20] His father died when he was five years old; and the entire responsibility of the family fell on his mother's shoulders. His father left nothing behind except a small collection of books and impoverished family of five children. Under these circumstances, it was extremely difficult to his mother to educate her son as she would wish. However, she arranged his basic education with *Imām* of the village mosque, and taught Muḥammad Ṣiddīque Ḥasan Khān the fundamentals of Islam: prayer, recitation of the *Qur'ān* and a few traditional Persian pamphlets herself. He got some classes from his brother as well, but he was not satisfied with this limited range of topics of education and determined to go out and pursue further studies.[21]

In order to give Muḥammad Ṣiddīque Ḥasan Khān a good education, Sayyid Aḥmad 'Ali Farrukhābādī, one of his father's friends, took the young boy to Farrukhābād, where he read Arabic grammar. While studying in Farrukhābād, Muḥammad Ṣiddīque Ḥasan Khān met another of his father's friend Maulavī Mardān 'Alī, whose disciples took him to Kanpur, believing that he would find better opportunities for continuing studies there. Here he associated with *'ulemā'*, poets, saints and politicians and visited many shrines and important places. At Kanpur in 1269/1852, Muḥammad Ṣiddīque Ḥasan Khān met another of his father's friends Qāḍī Kallū, who took him to Delhi, where he became the pupil of *muftī* Ṣadr al-Din Khān. He remained under his supervision for about two years and read preliminary works in logic, philosophy and *fiqh*. He also read most of *Ṣaḥīḥ al-Bukhārī*, some portions of *tafsīr al-Baydāvī*, and Arabic literature. Muḥammad Ṣiddīque Ḥasan Khān being of a poor family could not prolong his stay with *Ṣāhib* and, after getting a *sanad* from him, returned to Kanauj 1270/1853.[22]

His Teachers

The other *'ulemā'* from whom Ṣiddīque Ḥasan Khān got educated they are following.

Shaikh Zain al-ʿAbdīn, Maulānā Ḥusain ibn Moḥsin al-Ansārī al-Ḥadīdī, Maulavī Abd al-Ḥaque Banārsī, Shaikh Muḥammad Yaqūb Dehlavī, Ḥakīm Asgar Ḥusaīn Farrukhābād and Sayyid Naumān Khair al-Dīn Ālūsī.[23]

Earning of Livelihood

Muḥammad Ṣiddīque Ḥasan Khān was mindful of tremendous responsibilities he laid on his mother; and in order to free her from them, he set off for Bhopal in search of service. He reached Bhopal in the last quarter of the year 1271/1854 and, knowing nobody, he had to stay in a rented house there. No one could introduce him to the *malikah* or the prime minister. He then wrote an application to Sayyid Jamāl al-Dīn Khān, the *madār al-mahāmm* (equivalent to prime minister) of Bhopal, on his own initiative. Jamāl al-Dīn Khān, after learning his background and recollecting his father's services for Islam respected him and introduced him to his colleagues in the Bhopal administration with the full support of Sayyid ʿAbbas ʿAlī Chiryākotī, Muḥammad Ṣiddīque Hsaan Khān was appointed a special attendant of Jamāl al-Dīn Khān.[24]

Muḥammad Ṣiddīque Ḥasan Khān proves to be a hard working man. During office hours, he was keen and dutiful; in his leisure time he preached occasionally in the mosque of Ibrāhīm Khān nearby. He was paid Rs. 30 p.m. which, to him, did not seem an encouraging return for the services he was rendering to the state, and even insufficient for the requirements of his family. He was about to resign when luckily the post of a secretary became vacant, and he was promoted to it. The title of *Mīr Dabīr* was conferred upon him as well. His pay was increased to Rs. 50 p.m. But he did not remain long in this post. One day he differed with maulavī ʿAbbās ʿAlī Chiryākotī on the unlawfulness of smoking. This controversy ultimately caused his dismissal. He left Bhopal and set off towards Kanauj. On his way to Kanauj, he came to Hoshangābād, where he fell ill. After recovery he left Hashangābād and came to Kanpur in the beginning of 1273/ end of 1856 or the first quarter of 1857. This time another catastrophe befell him. The revolt of 1857 broke out. Under difficult circumstances he managed to join his family at Kanauj, which place had seemed beyond the reach of war enwrapped Kanauj as well, and the entire village was razed to the ground. The situation deteriorated further when he and his family were taken away by some of his father's friends to Maydānpur (Bilgrām), situated between Kanauj and the Ganges. Muḥammad Ṣiddīque Ḥasan Khān's friends, having lost their possessions in the war, could not help them

much. However they provided his family with whatever facilities they could afford. These were distressing days for all of them. The family had neither sufficient food to eat nor adequate clothing. Muḥammad Ṣiddīque Ḥasan Khān had only one suit, and that was made of many pieces mended together, but he did not lose heart. He had such a tremendous attachment to learning that even doing those dark hours he continued committing the *Qur'ān* to memory. When the war slackened its grip, the family came to Mirzapur in 1274/1857 and stayed with Akbar 'Alī Khān, another friend of his father.[25]

In these tragic circumstances, he received a letter from Sikandar Begum, the ruler of Bhopal, in which she invited him, to Bhopal to work for her. He accepted the invitation and set out at once for Bhopal. However, the rainy season delayed him, and when reached the state, he found that his old enemies-Chiryākotī and his followers has instigated the Begum against him. She was reluctant to fulfill her pledge which she had made in her letter to him.[26]

In this state of frustration and disappointment he went to Tonk, where he arrived on 11 Rabi'al-Ākhir, 1275/18 November 1858, and stayed with the relatives of Sayyid Aḥmad Shahīd.[27] Wazir al-Dawlah, the son of Amīr al-Dawlah, Nawāb Muḥammad Amīr Khān, the ruler of Tonk, offered him a job at Rs. 50 p.m. which he accepted. However, this did not provide Muḥammad Ṣiddīque Ḥasan Khān with sufficient support for his family, and he was not happy in Tonk. After eight months of service with Amīr, Muḥammad Ṣiddīque Ḥasan Khān applied for four month leave, which was granted. This coincided with another of gleam of hope-he received two letters from Bhopal-one from Sayyid Jamāl-Dīn Khān, the prime minister, and other from the Begum, who after discovering the intrigues of his opponent him, renewed her invitation to him.

He returned Bhopal in a state of ambiguity on 20th *Dhū al-Hijjah* 1275/21th July 1859, and arrived there on 10 Muharram 1276/9 August 1859. This time the Begum received him well apologized for what he had suffered on her account. She granted him travelling allowances as well. The Begum commissioned Muḥammad Ṣiddīque Ḥasan Khān for writing the history of Bhopal, a first attempt of its kind. Although his pay was only Rs 70, his future prospects were encouraging. His appointment marked the end of his suffering and the beginning of the new life. His ability and honesty turned his fortunes more favorable and on 25 Sha'bān 1277/ 14 October 1860, he married Zakīyyah Begum, the eldest daughter of Sayyid Jamāl al-Dīn Khān, the prime minister of Bhopal.

From now he became one of the most important office bearers of the Bhopal state. This union resulted, three children—two sons: Sayyid Nūr al-Ḥasan Khān and Abū al-Nasr Sayyid ʿAlī Ḥasan Khān, and one daughter Safīyyah.[28]

A few years after he had settled in Bhopal, his mother and sisters joined him. This family reunion marked the beginning of the happiest period of his life. Unfortunately this did not last long, for within six month of their arrival in Bhopal, his mother and sisters had all died. It was a terrible shock for Muḥammad Ṣiddīque Ḥasan Khān, but Sikandar Begum's motherly love and consolation helped him to endure it. Besides he had experienced adversity before, and these tragedies, encompassing humanity as a whole did not discourage him. He continued to do his job well and gave no opportunity to any of his superiors to complain against him, and he was popular among his colleagues.[29]

Pilgrimage

In 1285/1868 when Shāh Jahān Begum took over as ruler, Muḥammad Ṣiddīque Ḥasan Khān sought her permission to make the pilgrimage to Makkah, to which he has been looking forward for many years, after making careful preparations Muḥammad Ṣiddīque Ḥasan Khān left Bhopal on Monday, 27 Shaʿbān 1285/13 December 1868, and arrived at Bombay, he stayed here for twelve days, and on 9 Ramaḍān 1285, before *asr* prayer the ship named *"Fath al- sultān"* sailed for Jeddah. After seventeen days of hard voyage, the ship touched Hudaydah (Yaman), seaport on Sunday, 26 Ramaḍān 1285. During this voyage, Muḥammad Ṣiddīque Ḥasan Khān, although suffering from sea-sickness, utilized most of his time in reading, writing and transcribed *al-Sārim al- Manki*, the work of Ḥāfīz Qudāmah al- Maqdisī (d. 682/1283).[30] As the ship berthed at Hudaydah for a few days, he availed himself of this opportunity to visit his friends Ḥusain ibn Mohsin, a prolific scholar of the time, and Shaikh Zain al-ʿAbidin. He remained with them for twelve days, during this time he studied some *Ḥadīth* literature with Ḥusain ibn Mohsin. Muḥammad Ṣiddīque Ḥasan Khān copied as much as he could. He also read some works of Muḥammad ibn Ismāʿīl al-Amīr al-Yamanī and transcribed many extracts from them. These letters he found particularly illuminating.[31]

His ship left Hudaydah on 10 Shawwāl 1285. Even on this voyage, he continued his literary activities and studied the books he had brought in Hudaydah: *Iqtidāʾ al-Sirāṭ al-Mustaqim, Irshād al-Fuhūl, Nayl al-Awtār, and Fath al-Qadīr,* the works of ibn

Taimīyyah and Shawkānī, respectively. On 4 Dhū al-Qaʿdah, the ship arrived at *Mīqāt*, where took bath, put on his *Ihrām* and made his intention for Hajj. The ship though delayed owing to a slight break down, touched Jeddah seaport on Sunday, 9 Dhū al-Qaʿdah 1285/5 March 1889. In Jeddah he stayed for three days and on Wednesday, 12 Dhū al-Qaʿdah/8 March he left for Makkah. After completing the necessary rites of Hajj in Makkah, he left for Medina on 15 Safar 12 86/ 27 May 1869, and arrived there after twenty days of hard journey on camel across 400 kilometers of desert. He spent a week at Medina during which time he visited the various sites of important land marks of Islam. From Medina he returned to Makkah and performed the *Umrah*. After that, he boarded the ship named 'Fayḍ al-Bārī and arrived at Bombay on 12 Jumādī al Awwal1286/ 1869. The total period was to be eight months and seven or eight days in performing the Hajj.[32]

Muḥammad Ṣiddīque Ḥasan Khān retuned to Bhopal, where for many years he had been an honored servant of the state. He was becoming more proficient and trusted in the eyes of the Begum, and on his return from Hajj, Shāh Jahān Begum, the ruling Malikah, honored him by appointing him *Mudir* (Vice-Chancellor) of Sulaimānīyah schools.[33] This post, which he liked most, did not last long and after, he was promoted to the post of *Mir Munshī* (i.e. the Begum's personal secretary). The titles of *Mīr Dabīr* and Khān were conferred upon him.

Second Marriage

In 1288/1871, he married Shāh Jahān Begum, the ruler of Bhopal, with approval of the British government[34]. Why did the Begum select Muḥammad Ṣiddīque Ḥasan Khān?

Shāh Jahān commented on her marriage poetically in a chronogram celebrating the event. The verse was included in her *diwān* of Persian and Urdu verse, published in Kanpur two years later:

> I arranged, at God's order, my second nuptial bond;
> With Ṣiddīque Ḥasan Khān of the Saiyyids, a conjunction;
> From the lips of Shāh Jahān Begum, shirin ["sweet," her pen name]
> Hear this: Of the sun and the moon, a conjunction (iqtiraan).35

"I arranged" the marriage, she says, whereas the first time her mother had done so. This may be a second marriage, but it is "at God's order". Ṣiddīque, she asserts, is a

Sayyid, not a Pathan like the ruling family: it is understood that descent from the Prophet is a mark of excellence. And the union is a heavenly conjunction, the overlap of sun and moon. The conjunction is the prelude to the auspicious crescent of both Muslim and Hindu thought, symbol of new beginnings. Muḥammad Ṣiddīque Ḥasan Khān also had been loyal servant in the Bhopal state for seventeen years and had given no chance to anybody complained against him.

Now that Muḥammad Ṣiddīque Ḥasan Khān was the husband of the Begum, it was damaging to her dignity that her husband should remain a junior officer.[36] She therefore, determined to raise him to the position of former husband, Bāqī Muḥammad Khān. To start with, she abolished the post *Mir Dabir* and merged it into the post of *Muʻtamad al-Mahāmm*[37]on Monday 21 Rabiʻ al-Ākhir 1288/10 July 1871, she held a durbar in which she conferred upon Muḥammad Ṣiddīque Ḥasan Khān the dignity of *Muʻtamad Mahāmm* with its titles, privileges and a *jāgīr* worth Rs. 24,000 a year.[38] On this occasion Muḥammad Ṣiddīque Ḥasan Khān addressed the gathering in these words:

Thanks to Allah who rewarded my sincerity, efficiency and industry with increase my prestige and honor through my livelihood in the hands of a beneficent person whose favors have encompassed all those who are present here, and who are very thankful to for her favors; peace be upon the Apostle of Allah who adorned his *Ummah* with excellent character- honesty, faithfulness, obedience, punctuality, efficiency, and sense of duty and justice- and freed from bad ones-treachery, deception, bribery, stealing, cruelty and justice. Then I thank the grand Begum, Nawāb Shāh Jahān, the crown of the Bhopal state, who bestowed upon me first the post of *Mīr Dabīr* and the *Muʻtamad al-Mahāmm* with its titles, privileges and above all responsibilities. She has obliged me so much with her boundless favors that I can hardly repay it with my meager services to her state. I deem it my duty to work for the good name of her state and be faithful to a well-wisher of her kingdom and children throughout my life. In this gigantic task I humbly seek the help of the Almighty God and pray for the long life of the Begum and her people.[39]

The Begum was still not satisfied with the position of her husband and, therefore, prevailed upon the British officials to obtain for her husband the other titles enjoyed by her former husband. [40] The Begum wrote to Colonel J.W. Osborne, the Political Agent on 24 Dhū al-Qaʻda 1288/2 February 1872, requesting him to grant her husband the same

titles and privileges as those conferred upon her former husband.[41] She particularly wanted him to enjoy the titles of Nawāb , accompanied by the word *Nazīr al-Dawlah; Khila't*; a salute of seventeen gun on his arrival at, and departure from Bhopal; the right to meet British officials formally; receive *nadhar (*i.e. a gift as a token of obedience and loyalty) from the Bhopal Army and officials on the eve of his decoration with *Khila't*; and to be received at Khān bridge by an assistant Political Agent from Hoshangabād and at Budhwāra gate by a chief secretary on behalf of the Indore and Sehore Agencies. [42] Further, the British Resident and Agent would pay official visit to him at his lodging when they arrived or departed from Bhopal.[43]The political Agent to the Governor General, Central India, who transmitted it to the Viceroy for his final consideration. The Begum's application was accepted, and she received a written official reply dated 18 *Rajab* 1289/21 September 1872. A state *Durbār* was held in Jahāngīrābād Place on 11 Sha'bān1289/14 October, 1872 in which the Viceroy, the other British officials and dignitaries participated. The titles were conferred upon Muḥammad Ṣiddīque Ḥasan Khān according to the wishes of the Begum.[44]It was already known to the state that the British Government deemed it desirable to confer upon the Nawāb several titles and honors. A *darbār* was summoned on 15 October 1872, for that particular purpose. Ṣiddīque Ḥasan Khān was formally given the title of Nawāb *Wālā-Jāh Amīr al-Mulk* and, like *Umrāo Doulah*, accorded a 17 gun salute at home. This is the purport of the dispatch.

Before this, on the 17 September of this year, your highness was appraised of the joyful intelligence that the British Government had consented to confer the title of Nawāb and a *Khila't* on Nawāb Muḥammad Ṣiddīque Ḥasan Khān, your beloved husband. Accordingly, to-day it is my pleasing and agreeable duty, in the presence of this joyful assembly, which has been convened to witness this auspicious event, to confer on the Nawāb the *Khila't* and title which have been bestowed on him by the British government, and I hereby proclaim before the assembled nobles and officers of the Bhopal state, that the title of the Nawāb *Wālājāh Amīr al-Mulk*, and of a *Khila't* suited to this exalted rank, have been conferred on the Nawāb by the British government, and that illustrious government has sanctioned all the marks of distinction appertaining to this rank. It is proper and expedient that the members of the ruling family, the nobles and officers of state, should cordially observe the marks of respect and honor such as former Nawābs of Bhopal enjoyed; and that the Nawāb, in gratitude for this splendid boon

bestowed on him by the British government, should endeavor to increase the good reputation of the people with all his talents and ability.

It is open to your Highness and the Nawāb to maintain the prosperity and progress of this states, which is already a pattern of good management to other states, and to continue on that path of progress already so well commenced. I now conclude these remarks with this prayer, that the *Khilaʻt* and title may prove a blessing and happiness to Nawāb Ṣiddīque Ḥasan Khān and to your highness, as well as to all the nobles of this state, and that the attainment of this lofty rank by the Nawāb may continue to be a matter of congratulation to your highness and to all your family and to the officers of this state. Dated the 15 October 1872.[45]

Over joeys at the British government's decision, the love-lore Shāh Jahān, dressed up her husband in a brocade *sherwānī,* covered him with jewelers, mounted him on an elephant and, with the 17 gun royal salute booming over the ramparts of Fatahgarh Fort, made him lead a ceremonial procession through the city, having ordered her subjects to rejoice at the happy.[46]

After obtaining these titles and honors for her husband, the Begum availed herself of every opportunity to increase the honor and prestige of the Nawāb. To make him her representative in official engagement, the Begum wrote to the Political Agent:

The Deposition of the Nawāb of Bhopal

Besides their administrative duties, the Nawāb and the Begum were well aware of their literary responsibilities. As a Muslim principality, Bhopal had attracted many scholars, writers and poets. The Nawāb himself a great literary man, patronized and encouraged literary activities in the royal court and under his influence a large number of works were published in different languages and in different fields. But these literary activities came to an end on 21 March 1881, when the British government accused the Nawāb of publishing seditious material. In particular, the British claimed that books like *Hidāyat al-Sā'il, Iqtirāb al-Sāʻah, and Mawāʻizah Ḥasanah* were likely to instigate Indian Muslims to raise a *jihād* against the British government.[47] The Viceroy reported to the Secretary of state that it has lately come to our knowledge that Muḥammad Ṣiddīque Ḥasan Khān, the husband of the Begum of Bhopal, has been for some time actively

engaged in the propagation of religious pamphlets of a kind calculated to encourage religious fanaticism.[48]

In 1885 the government again accused the Nawāb of Bhopal of sedition, and on 17 Dhū al-Qaʿda 1302/28 August 1885, he was deposed.[49]

Allegations

The following allegations were made on Nawāb Ṣiddīque Ḥasan Khān:

I. For waging *jihād* against the English
II. Propagation of *Wahhābī* school of thought
III. Forcing the Begum to retire behind *pardah* and taken control over the state
IV. Removable of efficient persons from state machinery and replaced them by his relatives
V. Creating the differences between Nawāb Shāh Jahān Begum and princesses Sultan Jahān Begum

Now we will examine all these allegations, which were made on Nawāb Ṣiddīque Ḥasan Khān one by one.

Firstly, the old allegation that the Nawāb published treasonable material through which he induced Indian Muslims to wage *jihād* against the English, and that he proved himself traitor of the British government was resurrected.[50] But this was no more true than it had been 1881. The Nawāb's critics concentrated their attack on five specific books: *Mawāʿizah Ḥasanah, Hidāyat al-Sāʾil, Ghirbāl, Tarjumān-i-Wahhābīyyah, and Iqtirāb Sāʿah*. A thorough examination of these books reveals that most of the writings are translations and abridgment of the works of other scholars and that the charges are untrue.[51]

On the other hand, these works were written between 1872 and 1877, a period in which the Nawāb enjoyed full confidence of the English authorities. Moreover, when his attention was drawn to the materials being objection, he started to clarify his position and even went so far as to apologies for it.[52] In his other works the Nawāb stressed that India was *dār al-Islām* and that *jihād* against the English authority was unlawful.[53] He even criticized those who participated in the revolt of 1857 against the English.[54] Thus it

seems unlikely that he wrote his books with the purpose of creating revolt against the English anywhere.

Nawāb Ṣiddīque Ḥasan Khān was accused for the propagation of the Wahhābi school of thought. The Nawāb's *Tarjumān-i-Wahhābīyyah* presents a true picture of Wahhābīsm. The author exposed Muḥammad ibn 'Abd al- Wahhāb and his creed in their real perspective. Muḥammad Ṣiddīque Ḥasan Khān denied in innumerable place the accusation of being a *Wahhābī*. The curious thing in this respect is that the term "*Wahhābī*" has been used in different senses. In some places a *Wahhābī* is one who stops people for showing undue respect to the tombs of *pīr* and saints;[55] in other places a *Wahhābī* is he who keeps his trousers above his ankle, does not shave his beard, offers prayers and keep fast.[56] In some places a *Wahhābī* is one who is not prepared to consider 'Abd al-Qādir al-Gilānī (d.561/1165) as his helper;[57] while in other places a *Wahhābī* is one who does not follow any of the four *a'immah*.[58] There seem no specific criteria for the title of "*Wahhābīsm*". Accordingly, the Nawāb cannot be considered a *Wahhābī*, if he is to be considered a *Wahhābī*, then Ibn Taimīyyah, Ibn Qayyim al- Jawzīyyah, Muḥammad ibn 'Ali al-Shawkānī and Shāh Walīullah and his sons must also be called *Wahhābīs*, and this is unacceptable.

Nawāb Ṣiddīque Ḥasan Khān was also accused for the forcing of the Begum to retire behind *pardah* and taken control over the state, an answer to this charge could have been produced quite easily if Indian culture and traditions had been considering. According to this tradition a woman should retired in seclusion or observed *pardah* when she married or her engagement took place. The Begum has an Indian woman and she observed this traditions. But just because she kept *pardah* did not mean that she was completely dissociated from the running of the state. She was a woman of great skill and resource and, although in *pardah*, she supervised state affairs herself.[59] The Nawāb was merely an adviser and public representative of the Begum in official matters. He was bound to act as the Begum wished him to do. He had no official authority to exercise absolute power in the running of the state. If he had any say in state affairs, it was the outcome of a legal marriage and understanding between a faithful wife and a reliable husband. It seems unbelievable that a man who remains in the state machinery for a long time, occupies key posts on account of his ability and efficiency and is considered suitable to be Begum's husband and is honored with the title of Nawāb, would have been

so ungrateful as to lock his wife behind doors and control the levers of power himself. If he had dispossessed his wife, why did the Begum herself defend the charges, and remain loyal to him during the difficult times that followed.[60]

The allegation that he removed efficient persons from the state machinery and replaced them by his relatives can be justified.[61] His only family, his sons and even they had *jāgīr* from the state without any service. The possibility that he replaced the old staff by people of a like mind to himself cannot be ruled out. He had as his literary advisers all these persons who were more or less *Ahl-i-Ḥadīth* or else their line of coincided with that of Nawāb. When he was deposed in 1885, it is reported that all these persons were replaced by *sunnī quḍāt* (Ḥanafī judges).[62]

Nawāb Ṣiddīque Ḥasan Khān was also accused for the creating the differences between Nawāb Shāh Jahān Begum and princess Sultān Jahān Begum, its facts that an Indian family life, a step-father or mother is generally disliked by step-sons and daughters. The prejudicial attitude of the Begum's daughter to the Nawāb can be explained in terms of the Begum's marriage with the Nawāb. The Begum's daughter Sultān Jahān was afraid of her possible exclusion from the throne and so she tried her best to exert her influence upon the British authorities to dismiss him.

Sultān Jahān Begum thus joined with some opponents of the Nawāb to misrepresent him ideas to British officials. They carried on their enmity against the Nawāb by misinterpreting his views to the English authorities when they failed by the use of other possible method. The Shī'ah appears to have been in the front line in this struggle.[63] His writings misinterpreted, and without adequate investigation Sir Lepel Griffin, the Political Agent, became one of his severest opponents, and recommended to the Viceroy the death sentence for the Nawāb or transportation for life.

Aftermath of the Deposition

After the deposition, the Nawāb was put to house imprisonment in Nūr Maḥall, his private residence. He was not allowed to meet the Begum during the day, but he was permitted to spend the night with her at Tāj Maḥall.[64]

After eight months the Begum, believing that her husband was innocent, arranged a visit to Calcutta to see Lord Dufferin, the then Viceroy of India, to ameliorate his

condition.[65] She was received with state honor and salutation. In her formal discussion with the Viceroy, she expressed her feeling about the intolerable of her husband and requested him to end his confinement. The Viceroy promised that he would consider her request sympathetically and do whatever he could. He adjusted the Nawāb's sentence to allow him to stay with the Begum in Tāj Maḥall instead of Nūr Maḥall.[66]

This was, however, the most miserable part of the Nawāb's life. He had no friends except the Begum; even she was powerless to do anything for him. Unfortunately, it is the nature of Indian people that as long as a man occupies an important post in society, every one respects him; and when he is no more in that post, he is completely forgotten.

However, the Nawāb was a man of international acclaim and had a few devoted friends. These friends, although they could not help him practically, were of strong conviction that everything emanates from Allah and no human being, can avert the course of God's will. One of his strong supporter Maulavī 'Ubaid Allah, the author of *Tuḥfat al-Hind*, wrote him a letter, saying,

"You are an impudent man, and this kind of incident should not discourage you. My dear! Judge yourself properly, and be mindful of the fact that you are the descendant and heir of the Prophetﷺ. You are the reformer of *Dīn*, renovator of the *Sunnah,* and the omitter of sinful innovations. If the title of the Nawāb no more there, it should not matter to you because the title of being of heir of Prophetﷺ is enough for you. If you possess no longer the title of *Amīr Mulk Wālājāh*, the title of *Amīr al-Mū'minīn* is already with you. If you no more in the service of the state, the duty of serving the cause of Islam is still there. You have lost power and position no doubt, but consider it like lose the dirt of body by washing it. You do not worry, because the strength of man's character is judged in harsh conditions. Demonstrate a sense of steadfastness by accepting the situation in cheerful mood God has got very important things done through you, and none can compete with you in this By saying so, I do not mean that you should give up hope of turning worse things into bitter; and remember, you are not alone in this struggle. We are with you, because upon your rise and fall depends the rise and fall of *Ahl al-Sunnat wa'l Jammā't*. We would pray that God may guide your enemies to the right path of justice, or else harass them with the service of *Dīn*, and never allow any idea of disappointment enter into your mind and hurt you.[67]

About the loss of titles, the Nawāb himself wrote: I was considering the title of the Nawāb as a curse of God, and of *Amīr al-Mulk Wālājāh* as an instrument of destruction on the Day of Resurrection. I told the Begum again and again that I was never happy with the titles I got; but she compelled me to accept them. She once went so far as to propose to me to make me a permanent ruler with the permission of the British Government. But I prevailed upon her and stopped her from doing so.[68]

The Begum was an intelligent woman, tried his best to convince the state officials, including the opposing royal faction Sultān Jahān Begum and his party, that the loyalties of the Nawāb with the state and the royal family were unquestioned. She also made clear to them that the Nawāb, with her advice, dissociated himself from the state affairs, because she did not want him involved in further troubles. However, she said, he accompanied her for fifteen years and performed his duties as efficiently as he could. He did not do anything with his own free will, for whatever did, he did with her permission. Therefore, it should be quite clear to all concerned that his accounts regarding the state administration were closed. She issued a massive, stating that the Nawāb owed nothing to the state, and nobody could, in future, legally sue him for any official mis-happening whatsoever.[69]

His deposition did not terminate his literary activities completely. His physical decline however, retarded them considerable. And these activities came to a standstill when dropsy attacked him seriously. This illness lasted a few months till it caused his death on Thursday, 29 Jumād al-Ākhir 1307/1890.[70]

‘Alī Ḥasan Khān, his younger son, reported the last moments of his life:

Nine hours before he was going to die, he asked Qāḍī Dhū al-Fiqār Aḥmad Bhopali whether the book *Muqālāt al-Iḥsān*, the translation of ‘Abd al-Qādir al-Gīlānī’s work *Futūḥ al-Ghayb*, was printed and returned or not. Qāḍī Aḥmad replied that the proof had come, was corrected and sent back, and that the book would soon be published. Then, raising his head, he asked about the date Qāḍī Aḥmad replied that the date was the 29 of Jumād al-Ākhir 1307. On learning this, he said, the month is over, and our book is completed. After that he fainted. At midnight, he asked about the time. We replied that it was one o'clock in the morning. On hearing this, he kept quit. After half an

hour, he raised his head and said, 'I like to meet God'. Then he asked for water, but no sooner was drop of water put into his mouth then he breathed his last.

At one o'clock in the morning, his funeral ceremony was performed with simple Islamic traditions, as he always wished and worked for. He was buried in his family cemetery near Nazar Bāgh, the garden of Qudsiyah Begum. [71]

After his death, the Begum prevailed upon the government of India to allow her husband to be known as the ''late Nawāb''. Lord landsdowne, the then Viceroy, granted her request and, on 29 Dhū al-Hijjah 1307/12 August 1890, issued an order, stating

It gives me great pleasure to state that the government of India has acceded to your highness's request that your late husband may be referred to in official documents and correspondence as the late Nawāb and husband of the ruler.[72]

The Nawāb spent his entire life in serving the cause of Islam. He did whatever he could to convey to the people the true teachings as he understood of the *Qur'ān* and *Ḥadīth*. For this he published a considerable number of books in various languages and arranged their free distribution among the people. He also sent his publications to various scholars in different parts of the world and introduced his ideas to them. He seems to be the first man who encouraged students to memorize the *Saḥīh al-Bukhārī* and *Bulūgh al-Marām*. He sanctioned grants for those who committed themselves to this task; and Abu Yahya Imām Khān Nawsheravī reported that two persons- of the names of Maulavī 'Abd al-Wahhāb Dihlavī and Maulavī 'Abd al-Tawāb Ghaznavī- memorized *Saḥīh al-Bukhārī,* who the Nawāb prized with Rs. 1000 each.[73]

He also tried his best to eliminate certain unfortunate customs and traditions from Muslim society. Although he met severe oppositions in so doing, he never gave away to any outside power of whatever might it was. He first introduced these reforms into his own family, and this was the reason that when he stopped unnecessary celebrations on the eve of Sultān Jahān Begum's son's *nashrah* and circumcision ceremonies, she took it seriously considering the Nawāb as her deserter.[74]

He also established an institution called *Madrasah-i-Ṣiddīque* (the school of the Nawāb) for education the poor and unprotected children, financing it from his private

jāgīr. After his death, the Begum took this institution in her own protection, built a new block for it near the Late Nawāb's tomb and sanctioned its finances from the state treasury.[75] He also arranged the marriage of those young boys and girls who had no protection whatever. In short, he utilized all available opportunities to improve the social and religious condition of Muslims in India in particular and throughout the world in general.[76]

Conclusion

In brief, we can say that the Nawāb Ṣiddīque Ḥasan Khān was born in the family of Islamic scholars. Those scholar's thoughts influenced Nawāb Ṣiddīque Ḥasan Khān for developing intellectual ability. Nawāb Ṣiddīque Ḥasan has endowed his own life for the propagating the teaching of Islam while delving into his life, it seems as if he spends his whole life according to some certain frame. Initially, Nawāb Ṣiddīque Ḥasan Khān spends all his life vigor to gain knowledge and crossed each stage to conquer every front of Islamic knowledge. Later on, when his intellectual capacity developed in a concretized way and got access of the knowledge of Islamic studies, he superseded all his contemporaries in writing and delivering the lectures on the *Qur'ān*, *Ḥadīth*, *Fiqh*, and Islamic history.

Notes and References

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[2] Nawāb Ṣiddīque Ḥasan Khān Khān *Abqā' al-Menan*, 2nd ed. (Lucknow: Nawāb Ṣiddīque Ḥasan Qanauji Islamic Academy, 2004), pp. 32-33 see also, Sayyid 'Alī Ḥasan Khān*, Ma'āthr-i- Ṣiddīquī* vol. I (Lucknow: Munshī Navel Kishor Press 1924), pp. 1-2, Razia Ḥāmid, *Nawāb Ṣiddīque Ḥasan Khān*, (Delhi: Universal Offset Printers 1983), p.54;

[3]Zafarul Islam Khan, "Nawāb Sayyid Siddīk Ḥasan Khān", in *Encyclopedia of Islam*, new ed., *[EI²]*, eds. C E Bosworth, *et. al*., (Leiden: E.J. Brill, 1993) vol, VII, p. 1048

[4] Saeedullāh, *op, cit.,* p. 22; 'Alī Ḥasan Khān, *op, cit.*, vol. I, pp. 36-37

[5] Saeedullāh, *op, cit*., pp. 22,23

[6] *Ibid.*, p. 23; Ḥāmid, *op, cit,* p. 56

[7] Saeedullāh, *op, cit.,* p. 23; Ḥāmid *op, cit,* pp. 56-7

[8] Khān, *op., cit.,* vol. I, p. 42; Saeedullāh, *op, cit,* p. 24

[9] Saeedullāh, *op, cit.,* p. 25; Ḥāmid, *op, cit,* p. 57-8

[10] Saeedullāh, *op, cit,* p. 26; see alsoKhān*, op, cit*., vol. I, p. 43

[11]'Alī Ḥasan Khān, *op, cit.,* p. 46

[12]Khān, *op, cit.,* vol I, pp. 43-44

[13] Saeedullāh *op, cit.,* pp. 26-7

[14] *Ibid*, pp. 26-7; Ḥāmid, *op, cit.,* p. 60

[15]Khān, *op, cit,* vol I, p. 53

[16] Saeedullāh, *op, cit,* 28-29; Alī Ḥasan Khan, Khān, vol. I, pp. 61-62

[17] Saeedullāh, *op, cit.,* pp. 28-29

[18]Khān, *op, cit.,* vol. I, p. 74. Ḥāmid, p. 67

[19] Saeedullāh*, op, cit.,* pp. 29, Khān, *op, cit.,* vol I, p. 75

[20] Nawāb Ṣiddīque Ḥasan Khān *Abqā' al-Menan*, p. 34,

[21] Nawāb Ṣiddīque Ḥasan Khān *Abqā' al-Menan*, p. 48 see also, Ḥāmid, *op, cit.,* pp. 74-5

[22] *Ibid.,* 48-49, Ḥāmid, *op, cit.,* pp. 75-6; Saeedullāh, *op, cit.,* pp. 34-5

[23] Ḥāmid, *op, cit.,* p. 77; Khān, *op, cit.,* vol. II, p. 17

[24] Saeedullāh, *op, cit,* p. 37; Ḥāmid, *op, cit*., p. 77-8

[25] Saeedullāh *op. cit*., p. 38; Hāmid, *op, cit.,* p. 79-80; Khān*, op, cit*., vol. II, p. 36

[26] Saeedullāh, *op. cit.,* pp. 38-9

[27] Ḥāmid, *op, cit.,* pp. 82-83; Saeedullāh*, op., cit.,* p. 39

[28] Saeedullāh *op. cit*, p. 39

[29] *Ibid.,* pp.41-2

[30] Nawab Ṣiddīque Ḥasan Khān *Abqā' al-Menan*, p. 132

[31] *Ibid.,* p. 133

[32] Saeedullāh, *op, cit,* p. 44; Ḥāmid, *op, cit.,* p. 88

[33] The institution is called after the name of Sulaimān Jahān Begum, the younger daughter of Shah Jahān Begum, who passed away at an early age. It consisted of forty-eight schools and sixty four teachers. In these schools, Arabic Persian, Mathematics, Urdu, English, and other languages as subjects were taught. It had a library called *Mufīd-i-'Ām*.

[34] Nawāb Ṣiddīque Ḥasan Khān *Abqā' al-Menan*, p. 133, see also, The Nawāb Shāh Jahān Begum, *Tāj al-Ikbāl Tarīkh Bhopal;* translated by H.C. Barstow (Calcutta, 1876), p. 151

[35] Shāh Jahān Begam, *Diwān-i-Shirin* (Kanpur, 1871/1872), p. 186.

[36] The Nawāb Shāh Jahān Begum, *op, cit.,* p. 151

[37] *Ibid.,* p. 152, this post was left vacant after the death of Rājā Kushan Ram on 1 *Sha'ban* 1286/6 October 1869.

[38] *Ibid.*, p. 152

[39] *Ibid.,* pp. 152-3; Saeedullāh, *op, cit.,* p. 47

[40] Begum *op, cit*., p. 155,; Saeedullāh, *op,cit.,* p. 47

[41] Begum, *op, cit.,* p.154; Saeedullāh*, op,cit.,* p. 48

[42] Begum, *op, cit.,* p. 155; Saeedullāh, *op,cit.,* p. 48

[43] Begum, *op, cit.,* p. 155; Saeedullāh, *op, cit.,* p. 48

[44] Begum, *op, cit.,* pp. 156-7; Saeedullāh, *op, cit.,* p. 48

[45] Begum, *op, cit.,* p. 158

[46] Shaharyār M. Khān, *the Begums of Bhopal*: *A Dynasty of Women Rulers in Rāj India,* (Oxford: Tauris, 2000) p. 126

[47] *The Times,* 27 December 1886, p. 8

[48] Saeedullāh, *op., cit,* p. 54

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[50] *The Times*, 27 December 1886, p. 8

[51] Saeedullāh, *op., cit. p*. 60-1

[52]Nawāb Ṣiddīque Ḥasan Khān, *Tarjumān-i-Wahhābiyyah,* (Lahore: Muḥammadi, 1884) p. 13-7

[53] *Ibid.,* pp. 17-8

[54]*Ibid.*, p. 16

[55]*Ibid.,* p. 12

[56]*Ibid.,* p. 12

[57]*Ibid.,* p. 12

[58]*Ibid.,* p. 12

[59]Begum*., op., cit.* p. 39

[60]*The Times*, 3 March 1890; Saeedullāh, *op., cit.,* p. 60

[61]Saeedullāh, *op., cit*., p.65-6; *The Times*, 27 December 1886, p. 8

[62]*The Times,* 27 December 1886, p. 8 also Saeedullāh, p. 66

[63]Saeedullāh, *op., cit.,* p. 69.

[64]Khān, *op., cit.,* vol III, pp. 168-9; Saeedullāh , *op., cit.,* p. 73

[65] *Ibid.*, p. 169

[66] *Ibid.,* p. 169

[67] Saeedullāh, *op., cit.,* p. 74

[68] Ibid., p. 74

[69] Ibid., p. 76

[70]Sultān Jahān Begum, *An account of my life*, (J. Murray, 1912), p. 143. The Nawāb left behind one, wife, Nawāb Shāh Jahān Begum, had two sons, Sayyid Nūr al- Ḥasan and Sayyid 'Alī Ḥasan Khān.
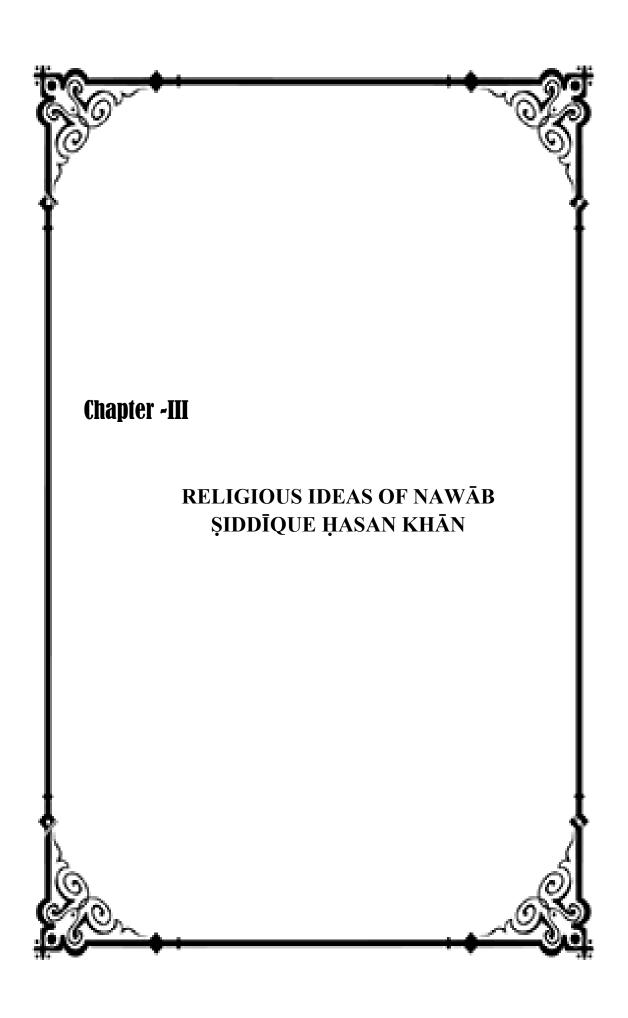
[71]Khan*, op., cit.,* vol iii, p. 200-1

[72]*Ibid.,* p. 204; Sultān Jahān, *op., cit*., pp.144-5

[73]Nausherhravī, Imām Khān, Abū Yahyā, *Tarājim 'Ulemā'-i Ahl-i-Hadīth*, (Delhi: Jadid Barqi Press Balimaran 1938) p.277-312

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Chapter -III

RELIGIOUS IDEAS OF NAWĀB ṢIDDĪQUE ḤASAN KHĀN

Nawāb Ṣiddīque Ḥasan Khān was a firm Sunni and a non-conformist (*ghayr muqallid*) traditionalist. He belonged to the group of believers popularly known as *Ahl-i-Ḥadtīh*, who emphasised mainly on four principles; *Tawḥīd* (unity of God); direct *Ijtihād* (in the *Qur'ān* and *Sunnah*); refuse to accept the authority any of the four orthodox *Imāms* as binding and final; and eradicating from the society all un-Islamic customs and traditions.[1]

Nawāb Ṣiddīque Ḥasan Khān was a well-known propagator of the ideas of the *Ahl-i-Ḥadīth* movement which was inspired by the school of thought of Shāh Walīullāh, who in the 18th century, renewed the emphasis on the conventional study of *Ḥadīth*, and raised his voice against the principle of *taqlīd* in legal matters by justifying the principle of *ijtihād*, which gave *Ḥadīth* the right of primacy over the rulings of the juristic schools. This particular trend in ShāhWalīullāh's thought became the initial point of Nawāb Ṣiddīque Ḥasan Khān's religious thoughts.[2] He himself claimed to be a true follower of ShāhWalīullāh. While writing his commentary on the treatise of faith written by ShāhWalīullāh, the Nawāb approved of his predecessor's religious ideas and expressed his complete agreement with them in the following words:

> My faith is exactly like this (i.e., like the faith of Shah-Wali Allah), rather this is the faith of the entire Sunni community excepting difference of opinion in a few religious matters among some of them either out of partiality or out of fairness. I base my prayer on it as well as rely on it in my religious practices in both letter and spirit, as it is fully supported by the verses of the Qur'an and sayings of the Prophet. So whosoever builds his faith like this, he becomes a true follower of Islam.[3]

Here it is worthy to mention that although there were several points of similarity between *Ahl-i-Ḥadīth* scholars and the *'ulamā'* of Deoband, another group of orthodox thinkers who were also the product of ShāhWalīullāh's school of thought, yet they were distinguished from them so as the principle of *ijtihād* was concerned. The *'ulemā'* of Deoband were strict Ḥanafites, and in theological dogma they followed the Asha'rite and Māturidi schools. The *Ahl-i-Ḥadīth* scholars on the contrary did not follow any of the four juristic schools, nor did they affiliate themselves to any religious sect. The trend of religious thought of the *Ahl-i-Ḥadīth* people has been illustratively described by Prof. Abdul 'Azīz in the following words:

> The creed of these *'ulemā'* the Ahl-i Hadīs, has been stated by Ṣiddīque Ḥasan Khān as that of a group which does not follow, either in broad principles or in minutiae of canon law, any of the juristic schools, and which in theological dogma subscribes to the views of neither the Ash'arites, nor

the Māturīdīs nor the Hanbalites, but binds itself to the clear injunctions of the Qur'ān and the word and practice (*hadīs* and *Sunna*) of the Prophet. In this respect he admits the likeness of the Ahl-i Hadīs to the externalist Zāhirits, with the difference that unlike the later they accept the Sūfī doctrine of mystical illumination while rejecting the speculative excesses of Sūfīsm.[4]

Being an eminent propagator of the ideas of *Ahl-i-Ḥadīth*, Nawāb Ṣiddīque Ḥasan Khān, begins introducing the word 'Islam' and claims that Islam is a complete code of conduct and universal way of life, and the true religion of the divine guidance of mankind. He further explains, that man throughout his history, has realised the existence of Superior Being—the Almighty Allah. As man is incompetent of directly realising or grasping the reality of Allah, He made Himself realised by revealing His Will through His chosen servants, the prophets.[5] With the passage of time, man found himself surrounded by numerous demands that multiplied his responsibilities. As man is more inclined by nature towards escaping responsibilities and getting his incessant demands granted, disruption and chaos in his ranks were unavoidable. In view of this fact Allah continuously revealed His Will in the forms of book, called *Qur'ān*, and was considered to be the final source of Almighty's Will. It is now Islam, which can be admitted as the final word of Allah, and which has the capability of guiding man in all circumstances at all times. To support his point of view, the Nawāb cited a verse of the *Qur'ān:*

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

If anyone desires a religion other than Islam (submission to Allah), never will it be accepted of him; and in the Hereafter he will be in the ranks of those who have lost (all spiritual good).[6]

Nawāb Ṣiddīque Ḥasan Khān led great emphasises upon the reading and understanding of the *Qur'ān* and *Ḥadīth.* The main purpose of the *Qur'ān* is that it should be properly understood and acted upon as the Prophet, his Companions and other learned men understood and acted upon it. If the classical *'ulemā'* have left something inexplicable, that should be accepted as it is. Intervention of individual opinions in the interpretation of the *Qur'ān* and *Ḥadīth* can hardly be admitted. The *Qur'ān* and *Ḥadīth* can provide rules and regulations for the entire structure of the human society, and there is no need for personal judgement to intervene.[7]

Nawāb Ṣiddīque Ḥasan Khān believes that the *Qur'ān* and *Ḥadīth,* if acted upon properly, can deliver mankind from miseries of all kind, not only in this world but the

world to come.[8] These are good mediators between Allah and man, and there is no need for a third party (*pīrs* and saints) for further consideration. He warned the people that they should neither show undue respect to *pīrs* nor be overcome by their false miracles, because magicians and astrologers can apparently perform the same miracles as well, which are not miracles but simply professional feasts. Any institution of mysticism which contradicts the principles of the *Qur'ān* and *Ḥadīth* is null and void. The Nawāb further goes on to explain that the word *Walī* in *Awliyā'uhu ill-al-Muttaqūn* means any man who lives according to Will of Allah prescribed in the *Qur'ān* and determined by His Prophet. There is no other criterion except this. Any man who sincerely executes three kinds of duties—(a) duties towards Allah: belief in unity of Allah, offering prayer five times a day, keeping fast, giving *zakāh*, and performing the pilgrimage to Makkah if he can afford it (b) duties towards oneself i.e., legal fulfilment of one's genuine desires (c) duties towards human beings and other creatures of Allah—is the closest friend (*walī*) of Allah.[9]

Nawāb Ṣiddīque Ḥasan Khān also feels very strong about *amr bi'l-Ma'rūf wa nahyī 'an al-Munkar* (enjoying good and forbidding evil). It is confirmed from the *Ḥadīth* given below:

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عن ابى سعيد الخدرى عن رسول الله قال : من رأى منكم منكرا فليغيره بيده فان

لم يستطع فبلسانه فان لم يستطع فبقلبه و ذالك اضعف الايمان[10]

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Abū Sa'īd al-Khudrī, reporting on the authority of the Prophet, says, that the Messenger of Allah said: Whoever of you saw the action disapproved by God should stop it by force; if he could not stop it, he should ask the wrongdoer to stop it; if he could not stop it by persuasion either, he should nurse strong feelings against it—the later is the mark of a week belief.

In the light of this *Ḥadīth*, he states that all possible avenues must be explored for the enhancement of good and curtailment of evil in the world. This goal can be achieved only if the massage of Islam is made prevalent over the entire structure of human society.

Explaining the reality of life, the Nawāb says that life in this world cannot be relied upon. Man, being mortal, does not know when to die. He therefore, should make the best use of every moment of his life which is at his disposal. Man should know that he is the Vicegerent of Allah on this earth. His purpose in life is to keep the world of

Allah in peace and order. Greed, illegal temptations, avarice, hatred, enmities and the like should perish, and love, sympathy, sincerity, and selflessness should flourish. Hence, life in this world is means for the achievement of this high purpose which crossing the limited interests of an individual will extend to all living beings on the surface of this planet. Worldly things can be made the best use of, but these are to be used as a conveyance for the execution of one's responsibilities. If man confines his life simply to eating and other enjoyments and forgets about his triple responsibilities and duties aforementioned, he might lose the title of being the Crown of Creatures (*Ashraf al-Makhlūqāt*)[11].

Emphasising the importance of manual labour, Nawāb says that man comes into this world naked and hungry. He gets food and other requirements of life without bothering about them. When he grows up, he is supposed to earn his own living. As everybody has a natural right to survive, he is required to observe his natural duty—to let others survive—as well. He should note that whatever ways and means he might explore for the satisfaction of his various desires; for their realisation he has to observe a defined code of conduct prescribed in *Qur'ān* and the *Sunnah*. Islam encourages man to utilise and develop whatever potential capabilities Allah has bestowed upon him and the best way to achieve this purpose is their practical application in day to day life. He can best serve this purpose if he labours hard to earn his living. In Islam, says the Nawāb, a profession in itself has no merits or demerits. It is the behaviour of man in regard to that profession and if conducted according to the law laid down by the *Qur'ān* and the *Sunnah,* then it is meritorious, otherwise not. All professions are part and parcel of human existence and each one is as important as the other. Therefore, the question of superiority of one over the other should not arise.[12]

According to Nawāb Ṣiddīque Ḥasan Khān each man is a pivot on which numerous human and other living beings depend. Man, as servant of Allah, has to observe his Master's Will and make His world a peaceful and pleasant place to live in; as a human being, he has to keep himself healthy and wealthy; as a husband, he has to fulfil his duties towards his wife; as a father, he has to take care his children; as a son, he has to respect his parents and support them when they are too old to live by themselves; as a brother, he has to fulfil his duties toward his sisters and brothers; as a neighbour, he has to put the well-being of his neighbours before his own; as a servant, he has to be faithful

to his master and to be honest in execution of his duties; as a Vicegerent of Allah, he has to care for all living as well as non-living creatures of Allah. In short, whatever he is and whenever he is, he is supposed to subordinate his will to the Will of Allah that is the *Qur'ān* and the *Sunnah*.[13]

After setting out a complete code of conduct for an ideal life, the Nawāb depicts the social and religious condition of the Indian Muslim society in particular and of the world in general and enumerates a few factors which, according to him, were *bid'āt* (innovations), and which, after finding their way into Muslim social order, gave a severe blow to the ideal living of the Muslims. *Bid'āt* were: Ibn Arabiī's theory of pantheism (*Waḥdat al-Wujūd*); the theory of *Ḥulūl* (incarnation); showing undue respect to saints and *pīrs*; and celebration of the birthday of the Prophet on the 12th of Rabī' al-Awwal, hoping that it would result in good reward to them in the Hereafter. Likewise, holding large gatherings on the death anniversaries of saints and *pīrs*; raising buildings on the shrines of *pīrs* and saints; paying visits to the shrines of the Prophet, *pīrs* and saints, hoping they would grand their request; putting fingers on one's eyes and then kissing them whenever the name the Prophet, *pīrs* or saints is mentioned; extravagance on the eve of wedding, marriage and circumcision; immoderate weeping, tearing clothes and beating oneself on the eve of one's relative death; considering the second marriage of widows as an act of immodesty; extravagance in dowries; indulgence in the love of women and young boys; calling 'Alī Ḥusain, 'Abd al-Qādir al-Jīlānī, and Pīr bābā help in moments of difficulty; and keeping names like 'Abd al-Nabī and 'Abd al-Wakīl etc.[14]

Nawāb Ṣiddīque Ḥasan Khān was a sensible religious thinker. He was totally against all sorts of *fitnah* (aggression) and chaos in religious matters, because a perfect Muslim should never participate in *fitnah*, whether political or religious. *Fitnah* operates in a movement of tyranny and excess aimed at the undesirable, and might lead to unbelief, sin, disgrace, breakdown of morality and social turmoil. He was in favour of closing forever the chapter of politically motivated controversial issues in the house of Islam. He boldly criticised all those who indulged in ostentatious discussion on such issues which, instead of making them pious and religious, misled them and caused bitterness and enmity among the followers of different Muslim sects. For example, the issue of *Khalifah*, regarding which there was some differences of opinion among the Companions of the Prophet continues to be hotly debated, in spite of the fact that this has

already caused a great deal of bloodshed and bitterness among the Muslims. The Nawāb was of the opinion that it was useless for the believers to enter into such controversial issues. Simultaneously, he enjoined upon them to keep mum in such matters and respect all the Companions, irrespective of the sect to which they belonged.[15]

Religious Ideas of Nawāb

Tawḥīd

Tawḥīd is the first and most important pillar of Islam. Nawāb Ṣiddīque Ḥasan Khān, being an eminent exponent of the *Ahl-i-Ḥadīth* ideas, spent his whole life in explaining and propagating the *Tawḥīd* (Oneness of Allah) and not calling towards any other aspect of the religion. The Nawāb himself wrote 46 books on this subject including 10 books in Urdu. Among the foremost and valuable book is *al-Dīn al-Khāliṣ*.[16] Therefore, some views from his compilations and sayings are taken into account. The son of Nawāb Ṣiddīque Ḥasan Khān has mentioned his concept of *Tawḥīd* in his book "*Ma'āthr-i-Ṣiddīquī*."

Tawḥīd means cleaning one's soul from all except the truth that invigorate a sincere connection with Allah. When this happen than our soul does not lure and look behind all worldly things and motives, and then all the wills of logic, reasons and traditional narratives get away from our eyes, the only concern remains in the vision of Allah and nothing else.[17]

Nawāb while explaining another definition of *Tawḥīd* says that it is attributing Oneness to Allah and describing Him as being One and Unique, with no partner or peer in His Essence and Attributes.[18]

After these definitions, Nawāb Ṣiddīque Ḥasan Khān has divided *Tawḥīd* into two parts: *Tawḥīd al- Rububiyyah* (Oneness of Divine Lordship), *Tawḥīd al-'Ibādah* (Oneness of Divinity and Worship).[19]

Nawāb Ṣiddīque Ḥasan Khān was of the opinion that *Tawḥīd al- Rububiyyah* was never denied by *Kuffar-i-Makkah* (disbelievers of Makkah). The Arab Pagans amongst whom the Prophet was sent believed in *Tawḥīd al- Rububiyyah*. They believed in Allah to the extent that they declared Allah as the Supreme Lord. They acknowledged Him as

the Creator of the Universe and considered Him to be the Sovereign and the Provider of sustenance, as is clear from the verses, Allah says:

وَلَئِنْ سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ

If indeed thou ask them who has created the heavens and the earth and subjected the sun and the moon (to His Law); they will certainly reply, "Allah."[20]

In spite of the Makkan's confession of *Tawḥīd* and their knowledge of Allah, Allah classified them as disbelievers (*Kuffār*) and pagans (*Mushrikūn*) simply because they worshiped other gods alongside Allah.[21]

Consequently, the most important aspect of *Tawḥīd* is that of *Tawḥīd al-'Ibādah*, maintaining the unity of Allah's worship, and it is He alone who can grant benefit to man as a result of His worship. Furthermore, there is no need for any form of intercessor or intermediary between man and Allah. Allah emphasized the importance of directing worship to Him alone by pointing out that this was the main purpose of man's creation and the essence of the message brought by all the Prophets. Allah says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

I have only created jinns and men, that they may serve Me.[22]

According to the Nawāb, the confirmation of *Tawḥīd al-'Ibādah* conversely necessitates the denial of all forms of intercession or association of partners with Allah. If someone prays to the dead men seeking their influence on the lives of the living or the souls of those who passed away, they have associated a partner with Allah, because worship is being shared between Allah and his creation.[23]

Attributes of Allah

According to Nawāb Ṣiddīque Ḥasan Khān, for the unity of Allah's name and attributes, Allah must be referred to according to how He and his Prophet have described Him, without explaining away His names and attributes by giving them meanings other than their obvious meaning. The *'ulamā'* were divided in two groups in this regard. Nawāb Ṣiddīque Ḥasan Khān like his predecessors Ahmad bin Ḥanbal (d. 855), Imām Shāfi'ī (d. 819), Imām Rāzī (1149-1209), and Ibn Taimīyyah (1236-1328), argues that the Attributes of Allah are one of allegorical (*mutashābihāt*) and therefore, are

inexplicable.[24] While, other rationalists (*muttakallimūn*) Imām Ghazāli (1058-1111), and ShāhWalīullāh (1703-1764) contented that the Attributes of Allah are explicable if they studied in their proper context.[25] They further argue that Allah in no circumstances imposes upon his people such revelation as they are not supposed to understand.[26] The difference of opinions is due to the different approach to the combination of clauses of a verse of *Qur'ān*, which reads as:

وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

"And none knows its interpretation save Allah, and those who firmly rooted in knowledge. They say: We believe in it, it is all from our Lord. And none mind except men of understanding".[27]

Nawāb Ṣiddīque Ḥasan Khān does not favour the use of reason in the interpretation of the *Qur'ān* and the *Sunnah*. He believes that the Prophet has explained everything, and if there is anything ambiguous, that should be believed in as such. According to Nawāb, the Attributes of Allah cannot be interpreted but are to be believed in. For example, he has mentioned in support of it in his book *Hujaj al-Karāmah*. The being of Allah is one of *mutshāhbihāt* (allegorical), and is to be believed in, corresponding to whatever Allah and His Messenger mean by it.[28] Nawāb Ṣiddīque Ḥasan Khān says that the statement of the learned scholars revealed to me that they also believe in the non-interpretation of the Attributes of Allah; and this is what the companions of the Prophet and other knowledgeable believes in.[29]

Imāmah

Its English version Imamate is used to describe the office of the *Imām*. In works of Muslim jurisprudence, both Shīa'and Sunnī, the leader of the Muslim state is referred to as the *Imām*. The term *Imām* is also used in other religious contexts such as a prayer-leader.[30]

Here Nawāb Ṣiddīque Ḥasan Khān uses the term *Imām* as the head of the Muslim state and traces the necessity of the institution of *Imāmah* to the Traditions of the Prophet, in which he says:

إِذَا خَرَجَ ثَلَاثَةٌ فِي سَفَرٍ فَلْيُؤَمِّرُوا أَحَدَهُمْ

It is not permissible for three Muslims to find themselves in a land with out there assigning one of them to their leadership.[31]

He believes that the institution of *Imāmah* is of necessity to and obligatory for human existence. The Nawāb as well as the scholars of Islam, more or less, agrees on the following qualifications for becoming an *Imām*. He must be a Muslim; he must be a sensible man; he must be an embodiment of justice;[32] he must be a male; he must be free man; he must be physically fit; he must be brave, knowing the tactics of war; he must react strongly but justly to any situation arising in the state; he must be *mujtahid* (capable of interpreting the law), because he has to tackle judicial problems; and, finally must have a good family background.[33]

The differences among the scholars arise on the question whether the *Imām* should or should not come from the Quraysh's descent. As far as Nawāb Ṣiddīque Ḥasan Khān is concerned, his approach to the problem concerned is of quite a different nature. To him descent from the Quraysh means good family background.[34]Therefore, he takes the institution of *Imāmah* in two senses: *Khilāfat-i-Nubuwwah,* in which descent from the Quraysh was necessary, because they were the custodians of Islam and could serve it far better than anybody else; and *Khilāfat-i-Rāshidah,* in which descent from the Quraysh or the Hāshimite family was no more necessary. He gave three reasons for this: (1) People would have thought that the Prophet was making it hereditary; (2) the authority of the *Imām* must prevail among the people with their will; and (3) one family can not necessarily always produce efficient and responsible rulers.[35] Sometimes men among the public are more efficient and, therefore, more deserve than a hereditary *Imām*. But he places more emphasis upon the fact that a good family background is the most important thing for a successful ruler, because people have generally a natural inclination towards it. An *Imām* from a lower family does not usually enjoy the respect of the people.[36] Here, he possibly based his views on the current political situation in which Muslims from all over the world were considering the Turkish *Sultān* a *Khalifah Rāshid* and his *Khilāfat*, a *Khilāfat-i-Rāshidah.*

The Nawāb , suggests the four popular methods for election/selection of the *Imām* i.e. (1) *the ahl al-Ḥall wa'l 'aqd* (leading personalities) among the people take the oath of allegiance *(bay'ah)* to a man of the said qualifications, as Abū Bakr؄ was

elected; (2) the preceding *Imām* selects a person, as Abū Bakrؓ selected 'Umarؓ; (3) an advisory Committee (*Majilish-i-Shūrā*) elect a person by a majority of vote, as the Committee of Six elected 'Uthmānؓ; (4) a man of the above qualifications takes *Imāmah* by force, he refers to Amīr Mu'āwiyah and so called *Khulafā* who followed him.[37]

The Nawāb, gives more importance to mutual understanding and good-will between an *Imām* and his people. Nawāb stresses, whatever methods were used in election/selection of the *Imām*, one thing was certain, that people should unanimously accept their *Imāmah*. However, the Nawāb seems to be unhappy on the method of Abū Bakrؓ's election. He states that "If this kind of thing—the initiation of one man, like 'Umarؓ in taking the oath of allegiance to the *Imām*—happens now, that man should be killed.[38] But he did not apparently reproach this method, possibly because of his respect for 'Umarؓ.

The Nawāb , enumerates the duties of an *Imām* as: to enforce law and get it to prevail other existing law; to implement *ḥudūd* (to impose the legal penalties and thus make people respect the law); to maintain a strong army; to defend the country and secure the boarders; to administer the institution of *zakāt* and charity; to crush the rebels; to keep running the institutions of Friday prayers; to settle disputes among the people; to accept the true witness and reject the false one; to get orphans properly married; to distribute war booty among the people; and that he must be visible, not a hidden, one, as the Shī'ah believe in hidden *Imām*.[39]

According to Nawāb Ṣiddīque Ḥasan Khān it is not necessary that an *Imām* must combine in his person all these qualifications. If he does not possess all but some, is a Muslim, and acts according to the law as far as he is capable as a human being, rebellion against him is unlawful. Anyone who stood against an established *Imām* is to be killed for the safety of the whole community. Rebellion against an *Imām* is obligatory, if he gives up Islam, usurps the property of people and insults their sisters and daughters and violates the dictates of the *Qur'ān* and the *Sunnah*. Anything less than these do not necessitate his removal, the Nawāb concludes.[40]

Taqlīd

As mentioned above that the Nawāb was a firm Sunni and non-conformist (*ghayr muqallid*) traditionalist. He belonged to the group of believers popularly known as *Ahl-i-*

Ḥadtīh, therefore, most of his works contain at least some polemics against *taqlīd*. He attacked *taqlīd* and *muqallidūn*. According to him, it is improper for a believer to be a *muqalid* of any of the four orthodox *Imāms,* because they need not to be imitated nor did they ever intend to be imitated by their followers.[41] In spite of this he was blamed on several occasions as *muqallid*, and follower of Imām ibn Ḥanbal and Imām Shawkānī.[42]

In contrast to this view the Nawāb further states: "Why should I blamed if the entire world goes *muqallid*; the observance of the *Sunnah* is enough for the Nawāb".[43] "Abdul Wahhāb was the follower of Imām Ahmad ibn Ḥanbal; and Muḥammad Ismāʿīl Shahīd had no relation with him. Then it is unwise on the part off those who call the Indian Muslims Wahhābīs. The important thing is to follow the *Qur'ān* and *Sunnah*, not the creed of particular man. All scholars are equal wherever they come from. We are neither the follower of ʿAbdul Wahhāb nor of Muḥammad Ismāʿīl Shahīd. For us the *Qur'ān* and *Sunnah* are enough for proper guidance."[44]

The answer of his being a *muqallid* or *ghayr muqallid,* corresponding with above contradictory remarks, can be obtained from his another most subtle quotation wherein he states:

There is no investigation which is independent of imitation, i.e. no *taḥqīq* (investigation) without *taqlīd,* (imitation) and there is no imitation which has no flavour of investigation. Hence, *taḥqīq* is *taqlīd* in the sense that the subsequent follow the foregone ones in the process of *ijtihād*; but in their imitation, they intend to be independent judges. And imitation is an investigation in the sense that the subsequent imitators (*muqllidūn*) give their judgement according to the investigation of the foregone investigators—investigators who consider themselves imitators as well. Therefore, an investigator is one whose investigation is the cause of his imitation; and an imitator is he whose imitation is motivated by his investigation. However, an investigator, in actual fact, is no more than an imitator, an imitator is nothing else but an investigator for himself—still investigation resuscitates and imitation kills intellectual appetite.[45]

He differentiated between *taqlīd* and *ittibāʿ* and educated those who try to dismiss this difference and those who play with polemics and semantics in fabricating answers and replies from their whims. He defined *Taqlīd* as:

Taqlīd is to take the statement of a righteous individual without evidence and to abandon the command of the *Qur'ān* and *Sunnah* in place of it. Taking and accepting the statement of a scholar or a holy man which he presents from the *Qur'ān* and *Ḥadīth* is not *Taqlīd*, rather this is *ittibā'*. This is because *Taqlīd* is to accept the opinion of someone and *Ittibā'* is to accept the narration of someone. From what is obligatory upon us, is to accept the authentic *ahādīth* and then to act upon them. It is not however obligatory upon us to take the opinion of someone and then to follow it.[46]

The above quotation clearly reveals the fact that the Nawāb, did not follow any *Imām* blindly. If, however, he followed the decision of an Imām, especially Ahmad ibn Ḥanbal, he looked into it in the light of whatever knowledge of the *Qur'ān* and the *Sunnah* he had. It would mean that if he followed Ahmad ibn Hanbal, his intention was that of an investigator-imitator (*muhaqqiq-muqallid*), not a simple imitator (*muqallid mahd*). Furthermore he is of the opinion that every *mujtahid* should conduct *ijtihād* which is not to be made a binding for others. If the *ijtihād* of a *mujtahid* is taken for granted as authentic as the *Qur'ān* and *Sunnah*, then that *mujtahid* is given the status of a *rāhib*, whose encyclical is considered as divine decree. According to him no *mujtahid* is required to accept blindly the decree of another *mujtahid*. If there is a difference of opinion between two *mujtahidūn* on a particular problem—although either of the two might be wrong—each one can stick to his decision, provided no *nass* (*Qur'ān* and *Sunnah*) is traced against either of them.[47]

Besides, if the *mujtahidūn* of a particular era formulate certain decisions about a particular problem and the *mujtahidūn* of the coming era formulate a different decision about that very problem, the decision of the *mujtahidūn* of each era stands valid. Moreover, if a case is decided according to the judgement of a judge, and *Qāḍī* enforced that decision, no further ruling can repeal the nature of that very case.

As far the lay man, he is to ask for decision the mufti of his town or city, believing that his judgement is based on the *Qur'ān* and the *Sunnah*. If there are two judges in that town and both of them differ in their judgement regarding the problem concerned, the man can accept whichever he prefers.[48]

Sufism

Nawāb Ṣiddīque Ḥasan Khān has full faith in Sufism. While approving of it, he enjoined the strictest obedience to the sacred law. In his books on this subject—*Tiqsār Jayūd al-Ahrār Khirat al-Khirah*, and *Riyāḍ al-Murtāḍ*—which were written in Urdu, and Persian he set forth its true principles and demonstrated that they agree with, and are confirmed by the doctrines of the *Qur'ān* and *Sunnah*. Nawāb Ṣiddīque Ḥasan Khān refutes the theories of *Wahdat al-Waujūd* (pantheism/unity of being) and incarnation (*ḥulūl*), because it cannot be explained to and propagated among the people.[49] He was of the opinion that, instead of wasting time in resolving the complicated theories about the being of God, which is beyond the grasp of human reason, we should stick to the teachings of the *Qur'ān* and *Sunnah*. Nawāb Ṣiddīque Ḥasan Khān does not reject *Tasawwuf* as a private matter on the part of an individual, if it does not oppose the tenets of Islam. This is the only reason for defending Ibn 'Arabi and others in their individual capacities on the one hand, and refuting their theories on the other. He defined Sufism as follows:

The Sufistic order of all the pious Sufis, may Allah bless them is based on the *Qur'ān* and *Sunnah*. It is founded on the lofty morals of the prophets and saints. A Sufistic order becomes blameworthy only if it contradicts the *Qur'ān,* the *Sunnah* or the consensus of Muslim *Ummah*. Otherwise, it is justified in Islam and a Muslim is at liberty whether to practise it or not. But there is no reason for its outright rejection save ill-thought which is unlawful in Islam. When the friends of Allah become enlightened through moulding their life in accordance with the dictates of the *Qur'ān* and *Sunnah*, this knowledge begins to shine in their hearts, and it known as *Tasawwuf*.[50]

The Nawāb even admitted the miracles of the *Awliyā'* (friends of Allah), and urged Muslims to honour and respect them. But he was totally against saint-worship, and raised his voice against all kinds of sacrifices and oblations offered to them. This fact is clearly borne out by the following lines.

> We do not believe that *Awliyā'-Allah* (the friends of Allah) have the capacity to work miracles, and also that they will continue to work miracles till the Day of Judgement... but by no means they should be considered worthy of being imitated or being offered sacrifices and oblations, as sacrifices are meant for Allah alone, while the imitation of anyone other than the Prophet is not lawful in Islam. Such Sufis and friends of Allah who abide by the dictates of the *Qur'ān* and *Sunnah* should be respected and honoured, but none of them should be revered as fulfiller of man's needs.[51]

He further said as mentioned by Dr. Saeedullah:

> Any person can be the friend of God *(Awliyā'-Allah)*, who observes his triple responsibilities, i.e. duties towards God, duties toward oneself, and duties towards living beings, keeps off from sins and avoids wicked associations, intends honestly to improve his character, earns his living by fair an lawful means, and is true and sincere to his words and acts.[52]

Nawāb's view point regarding Sufism can be discovered from his correspondence with Sayyid Khair al-Dīn Naumān (b. 1836) in 1880 A.D. Sayyid Khair al-Dīn Naumān his correspondence, inquired whether there was any origin in the *Qur'ān* and *Sunnah* for the *rābitah* (focussing of one's mind on the visionary image of one's *shaykh*, considering that he is in his novice's presence), or it was only a kind of *ikhtrā'* (new discovery) or *ijtihād*, of some intelligent persons. If it had an origin in the *Qur'ān* and *Sunnah*, exactly what was it, if did not have a root in *Qur'ān* and *Sunnah*, was there in that any possibility of *shirk-i-Asghar* (minor polytheism) or *taḍlīl* (erring)?

The Nawāb, in reply to Khair al-Dīn Naumān's letter, wrote:

> As far as the question of *murābatah* (tie) is concerned, it is quite apparent to the man of your stature that it is a disapproved innovation. ShāhWalīullāh—the leader of the follower of Naqhbandia order, in his *al-Qawl al-Jamīl*, has plainly spoken about its disapproval. He states: They (the champions of the idea of *rābitah*) said that the main pillar (of mystical training in the Naqshbandī order) is to tie with one's *shaykh* as characteristic of love and respect and observe his image attentively. I (ShāhWalīullāh) say: 'Allah is many outward manifestations; and there is no worshiper but Allah, in any of His outward manifestations, appears opposite to him and becomes, according to his ability and capacity, his worshiped. And this is the philosophy behind the turning of one's face towards the *Qiblah;* or *istiwā' 'ala'l-'Arsh*, i.e. levelling of Allah on the Throne in Islam. And the Messenger of Allah said: "Whenever any amongst you says his prayer ... Allah is between him and his *Qiblah*"[53] and the Messenger of Allah once asked Jāriyah Sawdā: "Where is Allah?" She pointed towards the sky (showing that He is in the heaven). The Prophet then asked, "Who am I?" She pointed with her finger, expressing that Allah has sent as His Messenger. The Prophet said, "She is a believer."[54] Hence, there is no harm if you do not turn your face towards anything but Allah, and do not tie your hearts but with Him—may be this through turning your face towards *'Arsh,* and the perception of thr brightest light—identical with theat of moon—that has been placed on it *'(Arsh)* , or through turning your face towards Makkah….'"
> And al-Shaykh al-'Allāmah Muhammad Ismā'īl al-Shahīd al-Dehlawī, in his *Sirāt-i-Mustaqīm*, states: The position of this tie's being an act of *shirk* can hardly remain hidden from anyone who has a slight understanding of the *Qur'ān* and *Sunnah*." And I (Siddiq Ḥasan Khān) say why we should tie our hearts with the *Shaykh* ... while the hearts of the servants (*'ibād*) find satisfaction and solace in the remembrance of their Creator only? In short, the problem, although of great controversial nature, is, no doubt, one of the mystic inventions (having no root in the *Qur'ān* and *Sunnah*). ... the saying

of the Prophet "Any act that has no root in our code of conduct is a refuted one" sheds vivid light on this. "Every innovation in *Dīn* is *ḍalālah* (erring) and every *ḍalālah* will find his abode in Hell."[55]

Views of Nawāb Ṣiddīque Ḥasan Khān on the Sources of Islamic Law

According to the Nawāb, the source of Islamic law are four, *Qur'ān, Sunnah, ijmā'* and *qiyās*. But going in to details throughout his works one finds that his opinions on the said problem are self-contradictory and unless one makes proper assessment, it leads one to confusion. In his work "*Ḥadīth al-Ghāthiyah 'an'l Fitan al-Khāliya wa'l Fāshiyah*" he would appear to accept *ijmā'* as the third source of Islamic law as a process of deducing rules and regulations, not as decision of a group of *'ulamā'* of a particular era; but a close examination of this view would also reveal that he admits *ijmā'* as the third for the sake of discussion, not as his personal view point. It would be found explicit in stating that no *mujtahid* is required to accept the decision of another *mujtahid* as a final word in law.[56] His elaborate and final view point is to be traced in his "*Ḥadīth al-Ghāthiyah 'an'l Fitan al-Khāliya wa'l Fāshiyah*" in which he states: It is said that the sources of Islamic law are four, i.e. *Qur'ān, Sunnah, ijmā'* and *qiyās*. But according to the critical examination of reputed scholars, in the grading Islamic law, especially when contradicting the *Qur'ān* and the *Sunnah* remain worthless because it is the product of *rā'y* (personal judgement). No one accepts it except the iniquitous and the ignorant. The existence of *ijmā'* in his proper perspective is impossible. Consequently, analogy is null and void, and *ijmā'* is in effective. There can be no other sources of Islamic law except the *Qur'ān* and *Sunnah*.[57] To make it more precise, the Nawāb contends that the *Ijmā'* and *qiyās* are the outcome of deferent approaches by deferent scholars to deferent problems in different periods. Moreover, the scholars who gave their verdicts about some cases cannot be considered as final authorities because as men they were naturally imperfect.

Secondly, the standard of knowledge increases rather than decreases. If the scholars of the past had the right to reach certain decisions in the light of their personal knowledge, the scholars of the present time have also a genuine right to abrogate if necessary their earlier decisions and make new ones according to their own understanding.

Thirdly, if *Ijmā' and qiyās* are admitted as binding sources of Islamic law, the scholars of future generation will have no freedom of discussion which blocks any

intellectual progress. Furthermore, the extent of knowledge broadens day by day. Man today faces different problems than he faced yesterday, and he tomorrow will be facing still more complicated problems. If the right of *Ijmā‘* and *qiyās* is limited to the men of the past only, men of today and tomorrow, being deprived of their natural right, will turn to someone else for the satisfaction of their legal needs; and it will be an insurmountable challenge to Islam as a universal way of life.

One thing which makes the Nawāb 's position unique is his great idea behind this decision, i.e. he is at pains to see the Muslim world divided into so many sects, which accordingly caused the loss of their past glory. He makes this decision in the hope that if the followers of all schools of thought give up their sectarian prejudices, get together on a single platform, and accept the *Qur'ān* and *Sunnah* as law. They can regain their past glory. According to him, as appears in his *Khabī't al-Akwām* and many other works, the *Qur'ān* and the *Sunnah* are the only things left which can unite the Muslim community for an onward march towards prosperity and happiness.[58]

Conclusion

In view of the above, it may fairly be claimed that Nawāb Ṣiddīque Ḥasan Khān's religious ideas were very much a product of Shah Waliullah's reformist thought. Coupled with the reformist ideas of Imām Shawkānī and Ibn Taymīyyah, Nawāb Ṣiddīque Ḥasan Khān and his *Ahl-i-Ḥadīth* movement established similar iconoclastic ideas to the mainstream at that time. Not surprisingly given the fate of his ideological predecessors, much of his philosophy was based as a reaction against the prevailing religious climate. Therefore, Deobandī and Barelvī movements and the Shī'ites were all targets of his reformist criticism. In this chapter, it has been pointed out that his religious ideas were centring on a desire to return to the dynamic straight forward religion of Islam as practiced by the rightly guided early Muslims.

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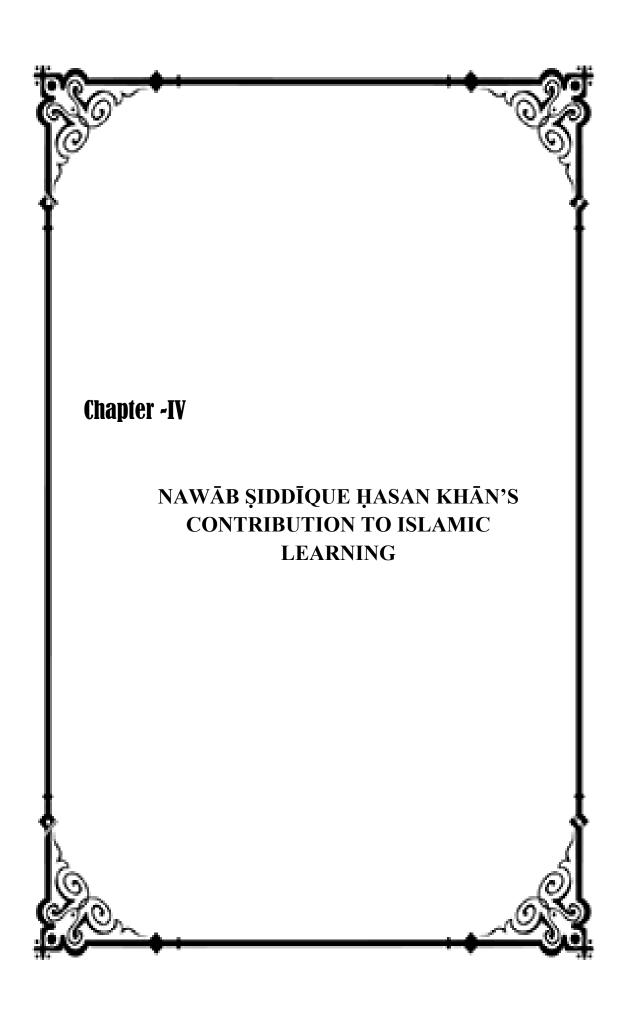
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Chapter -IV

NAWĀB ṢIDDĪQUE ḤASAN KHĀN'S CONTRIBUTION TO ISLAMIC LEARNING

Nawāb Ṣiddīque Ḥasan Khān (1832-1890) is one of those eminent scholars of Indian subcontinent who left great impact on the Muslim world through their noteworthy contribution to the Islamic sciences and sincere services to the society at large. He was a prolific author and his imposing life in the field of writing was characteristically distinguished from other personalities. His life, devoted to religious and academic works, inspired many scholars for serving the cause of Islam by devoting their energy to the field of Islamic learning in modern times. It is also surprising enough for every scholar who observes the circumstances in which Nawāb Ṣiddīque Ḥasan Khān lived on the one hand and the large number of valuable works produced by him about different subjects on the other hand with high academic and literary taste. He more or less played almost the same role as was done by Ibn Taymīyyah (1236-1328) and Ibn Qayyim al-Jawziyyah (1292-1350) of Syria, Jalaāddīn al-Suyūtī (1445-1505) of Egypt, and Muḥammad bin ‘Alī al- Shawkānī (d.1834) of Yemen. He while covering the whole range of Islamic studies in his writings also tried to explore the true picture of Islam and its fundamental sciences. Although the dimensions of his works spread over all the spheres like theology, *Qur’ān*, *Ḥadīth*, *Fiqh*, Islamic history and culture, ethics, politics, economics, but *Qur’ān*, *Ḥadīth*, *Fiqh* and *Sirah* were the subjects that he adored the most.[1] His contributions to these subjects were not only remarkable but also were universally recognized in academic circles from the point of richness of material and high standard of research.

He embarked on an unprecedented writing career in Arabic, Persian and Urdu and on a wide range of religious, technical and literary subjects. His son lists 222 titles (74 Arabic, 45 Persian and 103 Urdu to his credit). These range from two-paged treatise to multi-volume works.[2]

Although to the outward eye, the works of Nawāb Ṣiddīque Ḥasan Khān may seem abridgment, explanations and translations of the works of Ibn Taymīyyah, Shāh Walīullāh(1703-1764) and Shawkānī, his importance should not be underestimated. Muslim society was in need of a reformation and the argument for this reformation lay in the works that Nawāb Ṣiddīque Ḥasan Khān set out to publicize. It may be realized from the detailed study of his works and analysis of their contents. Here only a brief introduction of his important works on *Fiqh, Sīrah,* politics, economics, and history of biography, literature, *tasawwuf* and ethics are given for this purpose. The books related

to *Qur'ān* and *Ḥadīth* will be discussed in next two chapters that is the main theme of this work.

His Important Books on Jurisprudence

Jurisprudence has been the most widely cultivated of all the religious sciences in the Indian-subcontinent. The Indian authors, both *muqallids* (conformists) and *ghayr-muqallids* (non-conformists), produced the largest number of books on this subject in support of their religious beliefs and thoughts. Nawāb Ṣiddīque Ḥasan Khān also contributed a great number of books on this science, in which he repudiated *taqlīd* and championed the cause of *ijtihād*.

After the four great schools of Muslim Jurisprudence founded by the four *Imāms*, the door of *ijtihad* was considered to be closed forever to the Muslim community. This gave birth to the doctrine of *taqlīd*. The followers of this doctrine known as 'conformists' made the Muslim jurisprudence static by maintaining that the Muslims must follow the great jurist of the past. According to them, such obedience is good and questioning such obedience is bad. This doctrine propounded the theory of unquestioned imitation of the jurists of the past without taking into consideration the validity of their decisions to the current state of affairs. Besides, it discouraged the practice of looking directly at the original sources of the Islamic law, i.e., the *Qur'ān* and the *Sunnah*, for legal guidance. Therefore, a number of Muslim thinkers opposed the doctrine of *taqlīd*. Ibn Taymīyyah was the first eminent Muslim theologian who raised his voice against *taqlīd*. He was a *mujtahid* and took a number of legal decisions by following the principles of *ijtihād*, on account of which he was severely criticized by the conformist theologians of his time.[3] Besides, al-Suyūtī, Muḥammad bin 'Alī Shawkānī and many other scholars opposed the doctrine of *taqlīd* and asserted that the door of *ijtihād* could never be considered as closed.

As mentioned above, in India Shāh Walīullāh was the first scholar who raised his voice against *taqlīd*, which had struck deep roots in this land. He sought to free the believers from the fetters of *taqlīd* by allowing them to choose on any point the ruling of any of the four great juristic schools. He reiterated Ibn Taymīyyah's significant non-conformist thesis that the door of *ijtihād* was still open and would remain open forever.

Similarly, Nawāb Ṣiddīque Ḥasan Khān also opposed the principle of *taqlīd* in legal matters. According to him, it is improper for a believer to be a *muqalid* of any of the four orthodox *Imāms,* because they neither need to be imitated, nor did they ever intend to be imitated by their followers.[4] His main books on jurisprudence and related matters are briefly introduced below:

Ḥusūl al-Ma'mūl min 'Ilm al-Usūl

This is one of the most important works written in the Arabic language on the principles of jurisprudence. It is mostly a summarized version of the famous book on this subject produced by Muḥammad bin 'Alī al-Shawkānī under the title *Irshād al-FuḤūl ilā Taḥqīq al-Ḥaque min 'Ilm al-Usūl* (Guiding Energetic Persons to Realization of Truth on Principles of Jurisprudence). The Nawab's work is the result of his vast and critical studies of other important books on jurisprudence. Far from being a mere epitomized of *Irshād al-Fuḥūl,* it bears sufficient testimony to his creative genius in the sense that he has made the book more systematic and more scientific by contributing his valuable additions to it. He has also omitted from his book such portions of *Irshād al-Fuḥūl* which did not coincide with his own line of thinking.[5]

This book is divided into seven chapters of unequal length preceded by a comprehensive preface. The preface is based on five sub-chapters. The first sub-chapter deals with the definition of the science of principles of jurisprudence. While throwing light on its importance in the life of Muslims, he says that it gives them knowledge of the laws of Allah and enables them to renounce *taqlīd*. In the remaining pages of the preface he has discussed in detail the various linguistic matters and philological norms, the knowledge of which is necessary for the Jurists in order to properly understand the divine laws.

This book written in the Arabic language is still studied as an important reference book by both students and scholars of Islamic jurisprudence. It was also published several times in India during the life time of the author. It was also published at the Jawā'ib Press of Constantinople in 1289/1872 and in Egypt in 1296/1879. Lastly, an abridged version of the book was prepared and published by Dr. Muqtadā Ḥasan Azharī at the Jamia Salafia, Varanasi, in 1972.[6]

Al-Rawḍah al-Nadiyyah fī Sharh al-Dūrar al-Bahiyyah

This is a very fine commentary in Arabic on the book *al-Dūrar al-Bahiyyah* of Muḥammad bin 'Alī al-Shawkānī, which is a compilation of such juridical decisions as are authenticated by the *Qur'ān* and the Prophetic Traditions. This book, in two volumes and comprising of 316 pages, was first published at the Alawī Press of Lucknow in 1290 A.H. Another edition of the book containing 417 pages was published at the Bulaq Press in Egypt in 1926 A.D. Different editions of the book were published from Beirut and Syria also[7].

Al-Iqlīd li-'Adillat al-Ijtihād w-al-Taqlīd

This is a resume of Imām Shawkānī's book *al-Tashkīk 'alā al-Tafkīk.* It revolves around the punishment that awaits the *muqalids* (conformists) on the Day of Judgment. It is a critique on the practice of *taqlīd* (imitation of an individual) in juridical matters. The book comprising of 47 pages was published by the Jawā'ib Press of Constantinople in 1295/1878.[8]

Dhukhr al-Muhtī min Adāb al-Muftī

This Arabic book on *usūl al-fiqh* (juridical methodology) comprising of 123 pages is a resume of the famous book *'Ilām al-Muwaqqnīn 'an Rabb al-'Ālamīn* (Guide for the Model Mufti) of Ibn Qayyim al-Jawzīyyah (1292-1350). It is also a critique on the principle and practice of imitating an individual in juridical matters. In this book, the author has also emphasized upon the jurists the need to draw their juridical decisions on the basis of the *Qur'ān* and Prophetic traditions. The book was first published at the Siddīqiyyah Press of Bhopal in 1294/1878.[9]

Al-Tarīqat al-Muthla fī al-Irshād ilā' Tark al-Taqlīd wa Ittibā'i mā huwa Awla

As the name of the book indicates, it deals with methods of quitting *taqlīd* and following the correct path in matters relating to the decisions of the sacred law. As elsewhere, here also the practice of conforming to the opinions of the individual jurist has been condemned as illegal. This 214 page book was first published at the Jawā'ib Press of Constantinople in 1296/1879[10]

Budūr al-Aḥillah min Rabt al-Masā'ila bi al-Adillah

This book in Persian comprising 556 pages is a resume of the famous book of Imām al-Shawkānī on jurisprudence titled *al-Sayl al-Jarrar*. It consists of two volumes,

the first of which is devoted to the detailed and systematic discussion of *taqlīd* and *ijtihād* as well as of juridical matters relating to *tahārat* (the state of legal cleanness), *zakāt* (poor due), prayers, *nikāḥ* (marriage), *talāque* (divorce), etc. And the second volume deals with the juridical aspects related to the matters such as purchase, sale, the right of pre-emption and authorization, etc. It has since served as a major reference book for Persian-knowing scholars on the subject. It was first published at the Shāhjahānīyyah Press of Bhopal in 1297/1880.[11]

Wasīlat al-Nijāt be 'Adāi' al-Ṣalāt wa'l-Ṣawm wa'l-Haj wa'l-Zakāt

Comprising of 102 pages, this is an important book written in Urdu. It consists of a preface, six chapters and a conclusion. In preface, the five pillars of Islam: *shahādah* (Islamic creed), daily prayers (*ṣalāh*), alms giving (*zakāt*), fasting during the month of *Ramaḍān* (*ṣawm*), and the pilgrimage to Makkah (*ḥajj*) at least once in life time, as well as their importance in the light of *Qur'ān* and *Ḥadīth* were discussed briefly. It was first published at the Mufīd-i-'Ām Press of Agra in 1302/1885.[12]

Ta'līm al-Ḥajj

This is a very short treatise containing approximately fourteen pages in Urdu. In this treatise the fourth pillar of Islam, especially *Ḥajj* and *'Umrah* and its related matters, according to *Qur'ān* and Prophetic traditions are listed. In the book, the author considers that one who can afford the expenses involved (both physical and economic) and still does not perform the *Ḥajj* is committing an act which is punishable. This book was first published at the Shāhjahānīyyah Press of Bhopal in 1305/1888.[13]

His Important Books on Faith

Being a prominent representative of *Ahl-i-Ḥadīth* movement, Nawāb naturally championed the cause of faith. He wrote so many books on this subject, among them important ones are listed below:

Al-Intiqād al-Rajīḥ fī Sharh I'tiqād al-Ṣaḥīḥ

This Arabic work is a commentary on, and an explanation of, Shah Walīullāh's *al-Aqā'id wa'l-Awāid* on the attributes of Allah (*Ṣifat-i Ilāhi*) and their meaning. In his explanation, Nawāb has used extracts from Ibn Qayyim al-Jawzīyyah's *'Ilām al-Mūwaqqiīn* as well as from Ibn Taimīyyah and Shawkānī. At the end, he has added a supplement containing about sixty problems, with which, according to him, Shāh

Walīullāh had failed to deal. However, the works of Shāh Walīullāh are full of such problems and he may not have deemed it necessary to deal with them there. Besides, the problems which the Nawāb added are not very complicated.

The Nawāb also made citations from Shāh Walīullāh's *Ḥujjat Allāh al-Bāligah* (the Convincing Proof of Allah) wherever they were in accordance with his line of thinking.

The Nawāb has completely dealt with the certain pressing problems which had led to the deterioration of the Muslim *ummah,* but the unfortunate thing is that whosoever challenged his point of view, he, without hesitation, expelled him from Islam. He outlined the cause of Muslim decline and prescribed a remedy, but did not hesitate to demonstrate his attitude of stubborn opposition towards those who did not agree with him. On the whole the book does little more than to repeat his previous treaties *al-Iḥitwā 'alā Mas'alat al-Istwā'*.

This 78 page book was first published in Lucknow in 1284/1867. An Urdu rendering of the contents of the book was also published by him under the title *al-Iḥtiwā 'alā Mas'alat al-Istiwā.*[14]

Al-Iḥtiwā 'alā Mas'alat al-Istiwā'

The book, *Al-Iḥtiwā 'alā mas'alat al-Istiwā'* (Progress on the Issue of Equality) in Urdu, was published from Lucknow in 1285/1869. It was a revealed effort to carve out a consensual consensus within the community. Here, he highlighted the basic points of agreement between the four legal schools of Sunni Muslim thoughts, the Ḥanafīs, Mālikis, Shāfis and Ḥanbalis.[15] He argued that these schools differ from each other on more than 300 issues. But there are also some issues based on Tradition on which they came together. He used the *Ḥadīth* to highlight the consensual points of agreement between them.[16] Their overlaps, he said, constitute a unique consensual religion called the 'Muḥadisim'. He wrote the *al-Ihtiwā* as a book of the 'Muḥadisim'.

The book's legitimating core is the scriptures. For instance, they are used to highlight the consensus on the idea of a single God. The opening chapter describes in detail the *Qur'ānic* verses that establish the singularity of God in heaven (*waḥdāniyya*). The second chapter moves to the *Ḥadīth* texts that emphasize the notion of one God who

resides in heaven. The subsequent chapter re-confirms the idea *via* the teachings of learned people many of whom established the legal schools of jurisprudence: Abū Ḥanifa, Mālik, Shāfiʿī, etc. He builds a similar consensus on the issue of the supremacy of one God. And once again this is legitimated *via* the scriptures and the sayings of the Islamic jurists. He uses these points of unanimity legitimated by the *Qur'ān*, *Ḥadīth*, and the Prophet's companions to bring the *ummah* together. The book details these points of agreement and uses them as referents of Muslim unity. It concludes with the author's wish that 'young boys and girls read the book so that they can become active in the forging of this unified *ummah*.[17] Nawāb Ṣiddīque Ḥasan Khān meant to make the *al-Iḥtiwā* a text that would forge global unity across the varied Empires that framed Muslim lives. And thus it was originally written in Arabic in 1868 with the title of *al-Intiqād al-Rajiḥ fi Sharḥ al-Iʿtiqād al-Ṣaḥīḥ*. It was a super-commentary on a work by Shāh Walīullāh al-Dihlavī. The following year it was translated into Urdu as the *al-Iḥtiwā*.

ʿAqidat al-Sunnī

The treatise written in Urdu language contains 39 pages. In this treatise Nawāb Ṣiddīque Ḥasan Khān has mentioned 98 *aqā'id* (beliefs) of *Ahle Sunnat*, and offered in support of each and every belief a verse of the *Qur'ān*. It was first published in 1305/1888.

Al-Dīn al-Khālis

This is the most important and comprehensive Arabic book written in India on *Tawḥīd* (Unity of Allah). In it, the author has minutely explained and illustrated all the *Qur'ānic* verses, and has also discussed the relevant Prophetic Traditions, which is followed by a succinct discussion on all kinds of *shirk* (polytheism) which have been refuted in the light of evidences cited from the *Qur'ān* and *Ḥadīth*. Among other things, the book also throws sufficient light on the need for Muslims to hold fast to the teachings of the *Qur'ān* and *Ḥadīth* as well as on the merits and virtues of the four pious Caliphs, namely, Abū Bakr, ʿUmar bin al-Khattāb, Uthmān and ʿAlī bin Abī Ṭālib (may Allah be pleased with them).

This book had a damaging impact upon the *muqalids* (conformists) and *ahl-i-bidʿat* (innovators) among the Muslims. Deeply enraged, they dubbed the Nawāb and his followers as Wahhābis at a time when the term Wahhābism was equated with treason by the British Government of India. Nevertheless, the importance of the book was

acknowledged by scholars all over the world, who published and distributed it in different parts of the world. The book in two vast volumes comprising 1126 pages was first published at the Ahmadī Press in Delhi in 1302-4 A.H. Then Shaikh Qāsim bin Muḥammad, ruler of Qatar, financed its publication and distribution about two years after the death of the author. Later, it was published from Egypt in 1379/1959 also.

Fatḥ al-Bāb li-'Aqā'id ūli al-Bāb

This 132 page book is an important work written in Urdu language. It consists of a preface, eight chapters and a conclusion. In preface, the creed of *Ahl-i-Ḥadīth* has been discussed. In chapters, he has tried to highlight the differences between those who have the knowledge of *Qur'ān* and *Ḥadīth* and those who have the knowledge of *fiqh* (jurisprudence). Lastly, the author argues that according to *'Ulemā'-i-Mujtahidīn* (the scholars capable of interpreting the law), those who have the knowledge of *fiqh*, they are illiterate. It was first published from Mufīd-i-'Ām Press Agra in 1302/1885.

Dā'it al-Imān 'ilā Tawḥīd al-Raḥmān

The book written in Urdu contains 172 pages. It consists of a preface, seven chapters and a conclusion. Preface contains discussions on the concept of *Tawḥīd* and on the negation of *shirk* (polytheism). The chapters discuss thoroughly *Tawḥīd* and kinds of shirk. It was first published at Shāhjahānīyyah Press of Bhopal in 1305/1888.

Qwāre' al-Insān 'an Ittibā' Khutuwāt al-Shaitān

This book is the precise of Ahmad ibn Ḥajr's famous book *al-Jaujar 'an Iqtraf al-Kabaīr,* and it consists of two chapters and a preface and conclusion. In the preface, sins and its various kinds are discussed; while as, in the chapters major sins, outer and inner are discussed in detail. In conclusion, repentance and its conditions are highlighted. The book in Urdu, comprising of 172 pages was published at the Mufīd-i-'Ām Press Agra in 1301/1883.

Al-Rawḍ al-Khaḍīb min Tazkiyat al-Qalb al-Munīb

This book consists of a preface, six chapters and a conclusion. It is the exposition of more than 70 branches of faith. The author discusses the highest among them, i.e., the belief of the Oneness of Allah *(Tawḥīd)*, and the lowest to remove trouble things from the path. He also discusses the ills of human self and their remedies as well as the remedies of physical and spiritual illness. At the end, the author presents an

overview, forward and history of various Persian scholars. This book in Persian comprising 233 pages was first published at the Mufīd-i-ʿĀm Press Agra in 1305/1888.

Bughīyyat al-Rā'id fī Sharḥ al-'Aqā'id

This book written in Persian contains 112 pages, it discusses that as Muslims were divided into four schools/ groups on the non fundamental issues, similarly they diverged from each other on the issue of fundamental belief (Islam) into various groups like Maʾturdiyah, Ashariyah and Ḥanabilah. Furthermore, after quoting some text of *Sharḥ al-'Aqā'id*, he provides his own analysis and interpretation. It was first published at the Siddīqiyyah Press of Bhopal in 1301/1883.

Hidāyat-al-Sā'il

This book in Persian containing 553 pages is in question-answer format and of consists 114 questions on Islamic prescriptive norms (prayers, fasting and alms etc). This book was included in those categories on which Nawāb was accused of publishing seditious material by British Government. It was first published at Shāhjahānīyyah Press of Bhopal in 1292/1875.[18]

His Philological works in Arabic

The term philology is used here to denote all the sciences connected with the study of the Arabic language- i.e., grammar, lexicography, syntax and style, etymology, rhetoric, etc. And since the source of all religious laws is the *Qur'ān* and the *Ḥadīth*, which are in Arabic, knowledge of all these sciences is necessary for religious scholars. Similarly, they are equally important, for the students of secular Arabic literature also. That the main reason why the Nawab considered the Arabic linguistic science as one of the noblest and most important sciences, as it is mainly through it that the meanings and interpretations of the *Qur'ān* and Prophetic Traditions are understood.[19] Regarding the importance of Arabic linguistics he says:

"Arabic linguistics has great position in the realm of Islamic sciences, because, it helps to understand the subject matter of the Holy *Qur'ān* along with its various meanings and structures as well, and linguistics is a medium to show pronouns, a guarantor of displaying secrets (secret meanings), and also to explain Islam and its Islamic Law in complete."[20]

The services rendered by the Nawāb as philologist cannot be overestimated, particularly at a time when the standards of Arabic had started decaying, and the language itself was passing through a very crucial stage of its history not only in India, but in the whole Muslim world. Unlike most of his contemporary Muslim writers, he did not remain contented with writing on merely theological subjects, but produced a good number of systematic books on various sciences connected with the study of the Arabic language which established his reputation as a great philologist. The important books are mentioned below:

Laffu al-Qimāt

This book was written in Arabic on linguistics which was published in Siddīquī Press of Bhopal. It consists of 268 pages; and has been divided into eight chapters along with a preface in the beginning and a conclusion at the end. In fact, this book reflects the expansion of knowledge of Nawāb Ṣiddīque Ḥasan Khān in the subject concerned. The book bears sufficient testimony to the author's knowledge of the Arabic language. It deals mainly with such grammatical errors as are generally committed by both educated and uneducated persons in the use of *muʿarrab* (Arabicized), *muwallad* (post-classical) and *dakhīl* (adventitious) words. As described by him in the preface, when he saw scholars and men of letters of his time committing a number of grammatical and lexicographical errors in their Arabic writings, he thought it necessary to write this book in order to correct them as well as to protect and popularize the correct meanings and uses of such Arabic words and phrases, in the use of which they were generally misguided.[21] This clearly shows that the standard of Arabic had lowered to a great extent in the time of the author. To raise it, he endeavored extensively throughout his life.

In the first chapter the author has explained the meanings of about 568 Arabicized and post-classical words in the alphabetical order; in the second chapter he has dealt with number of compound Arabic words and phrases; while in the third fourth and fifth chapters he has discussed the solecisms which people often commit. The remaining chapters are mainly devoted to the discussion of Arabic days and months.

The main contribution of the author in this book is that, side by side with his observations, he has put together the etymological researches of renowned Arab philologists, some of whom along with their books are motioned below:

Shifa' al-Ghalil by al-Khafaji; *Takmilāt al-Durrah* by al-Jawaliqī; *Dhayal al-Fasīh* by Muwaffaq al-Dīn al-Baghdadī; *al-Muzhir* by Jalāl al-Dīn al-Suyūtī; *Durrat al-Ghwwas fi Awham-il* Khawass by Al-Harīrī; *Taj al-'Arūs wa Takmilāt al-Qamūs* by Sayyid Murtaḍā al-Bilgrami; *Kitāb al-Sina 'atayn* by Ibn Hilāl; *al-Badi'u* by Ibn al-Mu'tazz; *Miftāh al-'Ulūm* by al-Khwārizmī; *Sirr al-Sina'ah* by al-Jawharī; *Sharḥ al-Fasīh* by al-Marzuqi; *al-Jamharah* by Ibn Durayd; *al-Mu'jam* by Yaqūt and *al-Kāmil* by al-Mubarrad.

In addition, it has been observed that in this book, the author has exemplified a lot of terms and expressions in a detailed manner. In this connection, an attempt has been made to focus on them with following examples:

Tūfailī (طفيلى): This is a term means a person arrives a (function) without invitation. Famous Abbasid poet Mutanabbī as well as some other poets mentioned in their poems also. According to famous Arab Linguist al-Laithī, this term derives from Iraqi language which means: he is arriving to a wedding feast. On the other hand, Murtajā says: it is a post-classical (new) word which was not available in Ancient Arabs usages and it basically indicates to a man from 'Kūfa'called 'Tūfail' who did not abstain from any wedding ceremony wherever it held.[22]

Askar (عسكر): Imām Shihāb al-Dīn Ahmad al-Khafajī in his book, *Shifah al-Ghalīl* says:عسكر is an Arabicized term of '*Lashkar*' means a military troop and it denotes the same meaning as in the word جيش (military) itself." But, Nawāb Ṣiddīque Ḥasan Khān did not accept it, rather he told that it is not correct, because the word العسكر gives the only meaning of جيش(military) and it is not derived from the Persian word لشكر (*Lashkar*) as cited by Imām Shihāb al-Dīn Ahmad al-Khafajī. On the other hand, al-Harāwī says in his book شرح الفصيح that the word العسكر comes with (*fatha*) vowel marks on *kāf* (ك) letter which indicates a place where a military force encamp and the word العسكر (military) is equal to الجيش (army), a Persian word using as Arabic word.[23]

In response to another linguistic term Nawāb Ṣiddīque Ḥasan Khān says that People used to say ذهبت إلى عنده. This is a wrong term, as because, before عنده no preposition comes except من and to make genitive case in this sentence the preposition

من is more suitable, because it is the root of all the prepositions. Moreover, the particle عند gives different meanings, they are as follows:

- For presence, الحضرة e.g. عندى زيد (Zaid is beside me or Zaid is present)
- Owner hood, الملكية e.g. عندي ما ل (I have wealth)
- Opinion, judgment, الحكم e.g. زيد عندي افضل من عمرو (In my opinion, Zaid is better than Amar)
- Grace or favor, الفضل والاحسان e.g. فان أتمت عشرا فمن عندك (If you would complete ten (years) then it would be a grace on your part)[24]

Al-Bulghah fī Usūl al-Lughah

This is an important work on the principles of Arabic philology, followed by a bibliography of Arabic, Persian, Turkish and Hindi dictionaries. Preceded by a preface, the book besides being divided in two parts also contains a concluding remark on the eloquence of the *Qur'ān*. The first part is based on a summary of *al-Muzhir fī 'Ulūm al-Lughah* by Jalāl al-Dīn al-Suyūtī which according to the author's own judgment is the first comprehensive book on the principles of the Arabic philology.

In preparing this text the author's main aim was to provide the reader with a concise and systematic book containing all the fundamental principles of Arabic philology. His main contribution is that in it he has replaced such lengthy portions of the original, which are not directly concerned with philology, by valuable contributions of his own. This has made the book all the more important on the subject.

The second part of the book contains a detailed bibliography of Arabic, Persian, Turkish and Hindi dictionaries as well as books on philology. It is intended to acquaint the students of philology with rich bibliographical information on this subject. It is also a very useful aid to research scholars of comparative philology. The commendable contribution of the author in this part of the book lies in the fact that such up-to-date bibliography was not attempted by any of his contemporary writers.

The book containing 188 pages was printed in the Jawā'ib Press at Constantinople in 1296/1879, and soon became famous in the whole Muslim world. It was highly appreciated by a number of scholars including Shaikh Husain bin Moḥsin of Yemen, a renowned Arabic scholar, and Salim Faris, director of the Jawā'ib Press.[25]

Ghusan al-Bān al-Mūriq bi-Muḥasanāt al-Bayān

This is an important work of the author, in which he gathered valuable information on Arabic rhetorical figures with notes and introduction. In the preface he has described on the authority of Ibn Khaldūn that *'Ilm al-Badī'* (The Science of Rhetorical Figures) is a subdivision of *'Ilm al-Bayān* (The Science of Style) which originated in Islam after Arabic philology and lexicography. Included among the philological sciences, the book is mainly concerned with words and ideas they convey and are intended to indicate.

The author's main aim in compiling this book has been to acquaint Arabic readers with the researches of Sayyid Ghulām 'Alī Azād and Muḥammad bin 'Alī al-Shawkānī on the artistic embellishment of speech. Of the 60 figures of speech quoted from *Subhat al-Marjān,* the first 23 are Indian figures of speech which were introduced in Arabic by Sayyid Ghulām 'Alī Azād. As regards the remaining 37 figures, they were invented by Azād himself and given suitable Arabic names. The Nawab highly appreciated Azād's contribution to the enrichment of the art of embellishment of speech.

Al-'Alam al-Khafaq min 'Ilm al-' Ishtiqāq

This is a linguistic book written in Arabic language, published at Dār al-Basair in Beirut, Lebanon. It bears 215 pages and is written about the ancient and later grammarians, linguists, logicians, and interpreters and their compilations. It is devoted to the discussion of *'Ilm al-'Ishtiqaq* (The Science of Formation and Derivation of Arabic Words). In it, the author has put together in a very systematic manner all the essential rules connected with this science. The following were the main reference books consulted by him in preparation of this work.

Nuzhat al-Ahdaq by Qaḍī Muḥammad bin 'Ali al-Shawkani; *Murah al-Arwah* by Aḥmad bin Mas'ūd; *Sirr al-Layalī* by Ahmad Faris al-Shidyaq*; Kitāb al-Ta'rifāt* by Sharif 'Alī bin Muḥammad al-Jurjānī; *Kashshafu 'Istilahat-i-Funūn* by Muḥammad bin A'lā al-Ḥanafi al-Thanavi; *Sharḥ al-Sullan* by Mubin of Lucknow; *Fiqh al-Lughah* by Ibn Faris; *Tabaqāt al-Naḥawiyin* by Abu Bakr al-Zabidi; *Al-Muzhir fī 'Ulūm-il-Lughah* by Jalāl al-Dīn al-Suyūtī; *Kitab al-Tarqis* by Muḥammad bin al-Mu'alla al-Azdi; *Taj al-'Arus min Jawahir-i-Qamus* by Sayyid Murtada al-Bilgrami; *Kitab al-Muwwazanah* by Hamzah bin al-Ḥasan al-Isbahani; and *Al-Tanwir* by Ibn Dahyah.

In this book, Nawāb Ṣiddīque Ḥasan Khān differentiated *'Ilm al-Lūgha* (linguistics) from *'Ilm al-Ishtiqāq* (Etymology) and *'Ilm al-Ṣarf* (Morphology). Moreover, he mentioned that *'Ilm al-Ishtīqāq* is an agent of the two and verily the aim of this science is to inform students or investigators to complete knowledge on Arabic words and their derivations, as he says:

> The investigator, who intends to look into Arabic language, is of two types: either he has to observe the meaning of words used in Arabic sentences or to observe all the words of a sentence from which root they come from, the first part is related to linguistics (**علم اللغة**) while the latter one is associated with derivation (**علم الا شتقاق**).26

The main contribution of the author in this book is that he is credited with being the first to write a separate book on this subject by giving it the status of an independent discipline which hitherto used to be discussed only along with *'Ilm al-Ṣarf* (The Science of Morphology).

The author further clarifies that the main purpose of *'Ilm al-Ishtiqaq* is to acquaint the students with a comprehensive knowledge of Arabic words as well as their derivatives with an aim to develop in them the aptitude of deriving unknown words from known words. As such this discipline is pursued mostly by the scholar and not by the general reader who contents himself with acquiring knowledge of only the conventional words of the language.

Nawāb Ṣiddīque Ḥasan Khān has mentioned various Arabic terms along with their examples which are related to the Arabic linguistics, for example, he mentions:

Combination of *al-Hamzah'* (الهمزه) and *al-Bā'* (الباء): "Union of these two letters denotes various meanings like: distance, alienation and distinction between two. For example, look at these words like: *'abba* أب, *'abata* أبت, *'abada* أبد, *'abara* أبر, *'abaza* أبز, *'abaqa* أبق, *'abila* أبل, *'abana* أبن, *'abaha* أبه, and *'abī* أبى. You will definitely find those indications from all of these words. For example, (*abba li al-sairi* أب لليسر) and أبت اليوم means اشتد حره (scorching heat of a day), أبق العبد the slave ran away, i.e. he has escaped from his master and so on. All of these forms i.e. combination of *al-Hamzah* (الهمزه) and *al-Bā'* (الباء) letter give the above mentioned meaning, wherein you will find the same rule applied if you ponder over them."27

His Contribution to Poetry

Nawāb Ṣiddīque Ḥasan Khān has composed quite a few interesting books in verse both in the Arabic and Persian languages which can be found in the following categories. He has reproduced selected couplets from the other poets, like *Nashwt al-Sakrān* and *Sham'-i Anjuman*. As for as the subject matter of his poetry is concerned, it deals mainly with the following topics:

(i)   *Ishq-i Majāzī* (Metaphorical or Platonic love) in the book *Nashwat al-Sakrān*, which is the compendium of Azad's *Subhat al-Marjān*, the Nawab deals with *Ishq-i Majāzī* in its various modes. In the first place he defines *ishq* as:

اعلم ان العشق طبع يتولد في القلب فيتحرك و نمو ثم يترلي و تجتمع اليه مواد من الحرص و كلما قوا زاد صاحبه في الاهتياج واللجاج و التمادى في الطمع والفكر والاماني والحرص على الطلب حتى يؤد يه ذالك الى الغم المقلق .

You must know that love is a kind of desire which is born within the heart and stirs and grows to the extent that elements of desire become characteristic of it. The more it grows in strength, the more it increases the excitement, inconvenience and desire of the lover to obtain it, till it leads him to depression and disquieting anxiety.[28]

And then says that life without love *(ishq)* is meaningless. For example:

فموتك فيها و الحياة سواء	اذا لم تذ ق في هذه الدار صبوة
ولا في نعيم ليس فيه حبيب	ولا خير في الدنيا بغير صبوة
فيها مضى احد اذا لم يعشق	ما ذاق بؤ س معيشة ونعيم

If you do not taste love in this world, your death and life in it are the same.

There is no good in this world without love; and there is no good Paradise where there is no beloved.

One does not experience the misery and happiness of living if one liveswithout (making) love.[29]

Describing the romantic scene of the union of the lover and beloved, Nawāb remarks:

لهما شمع المبيت شريك	بانت سعاد مع المحب ولم يكن
لت ما غراب البين الا الديك	حتى اذا سمعت صياح الديك قا

Suad departed with her lover; and they were all alone except the candle

in the night.

Until when she heard she heard the cock crow, she said, regrettably,

there is no crow of separation except the cock.

Then author introduces the rival (*raqīb*) into the scene and discovers his tactics with the true lover. For example:

يقول لي العذول دع التصابى   الى ابليس تلميذ العذول

ضلال العاشقين هدى عظيم   فلا يعباء بقول ابى الفضول

The jealous rival reproaches me saying: forget about love; and leave it

Iblis, the disciple of the rivals.

The erring of lovers is true guidance and no heed is paid to the

introducer.

(ii) *Ishq-i Haqiqī* (real or spiritual love): The author, unlike other people, is not in

favor of intermediaries between God and man. He considers the *Qur'ān* and

the *Sunnah* more than sufficient in this respect and finds no need for any *pir*

or saint for intercession. He states:

شوق د ر هر دل که با شد رهبری د رکار نیست

سیل بی رهبر بدریا می رسائد خو یش را

بر ماچه طعن گر همه عالم مقلد اسد

نواب را تتبع سنت کفایت است

If one has true love (for God) in one's heart, there is no need for any

guide; an unguided flood makes its own way into the ocean.

Why should I be blamed if the entire world goes muqallid; for the

Nawab to follow the *Sunnah* is enough[30]

That which strikes one is despite the fact that the Nawāb condemns *ishq-i majāzī,* yet he considers it a prelude to *ishq-i haqiqī.* Besides what he describes in the *muqaddimah* of his *Shām-i Anjuman,* this couplet can be found frequently quoted in almost all his works:

دلیل عشق حقیقی است عشقهای مجاز   بآفتاب رسد شبنم از نظارۀ گل

Ishq-i majāzī is a prelude (or leads) to *ishq-i haqiqī;* because (a drop of)

dew reaches the heaven (on account of evaporation) after it has lain on

the flower.

(iii) Disapproval of *Taqlīd*: Nawāb has shown determined opposition to *Taqlīd* in all of his works. Examples of couplets which deal with this subject are:

<div dir="rtl">

فر داست که گیر د حساب از من وتو   ناطق بعمل شود کتاب از من و تو

تقلید کسان سود نبخشد أنجا   پر سند زسنت و کتاب از من و تو

</div>

(Addressing a *muqllid*, he says:) Tomorrow, i.e. the Day of Judgment,

when you *(muqallid)* and I shall be called to reckoning;

And the book (in which the actions of man are recorded and preserved)

reveals your actions and mine,

Blind faith of anybody would not help there; You and I will be asked

about the Quran and *Sunnah*.

(iv) Exaltation of the *Qur'ān* and *Sunnah*: In regard to the exaltation of the *Qur'ān* and *Sunnah*, Nawab remarks:

<div dir="rtl">

کل بدا مان کنم از باغ کتاب و سنت   خر د و رای نماید خس و خشاك مرا

نواب را قیاس کسان کی برد ز راه   حجت کر فته است حدیث و کتاب را

</div>

I fill the skirt of my garment with flowers from the garden of the *Qur'ān* and the *Sunnah* (obtain the knowledge of the *Qur'ān* and the *Sunnah*); (the use of) reason and (personal) opinion is as chaff to me. How will analogy of people misguide the Nawab, while he has taken as final authority "traditions" and the "book" (the *Qur'ān*)].[31]

His Other Important Books on Different Subjects

In addition to the above, the Nawab was the author of several other books and treatises on different aspects of Islamic religious sciences which became very popular both at home and abroad. In order to give the reader an idea of encyclopedic learning of the author, some of such important books are briefly introduced below:

Iklīl al-Karāmah fī Tibyān-i Maqāsid al-Imāmah

The book consists of a preface, 19 chapters and a conclusion. In preface, the necessity of *Imām* has been discussed in detail, while, in chapter one the meanings of the *Imām* and caliphate are discussed. The second chapter highlights the transformation of Pious Caliphate into monarchy and the reasons responsible for it. The remaining chapters discuss the ways and methods of governing the states for rulers and kings. This book in Arabic containing 248 pages was first published at the Siddīqīyyah Press of Bhopal in 1294/ 1877.

Tarjumān-i-Wahhābīyyah

Tarjumān-i-Wahhābīyyah (An interpreter of Wahhabism), an important book on the subject of loyalty, was written in 1301/1884, so as to defend himself against the charge of being a 'Wahhābī'. In this book, the author clearly defined the word 'Wahhābī' and its different localized connotations: in the Deccan anyone against intoxication is wahhābī; in Bombay anyone who takes the name of Shaykh Abdul Qādir is a wahhābī; in Awadh a wahhābī is one who does not adhere or follow any of the new forms of religion; in Delhi those who raise objections to grave worship are wahhābī; in Badayun those who do not follow the dictates of grave keepers are wahhābī. Whereas in Makkah a wahhābī is one who follows the people of Najd (*ahl-i Najd*).[32] He concludes that the term does not only mean being anti-British but indeed has various localized connotations and rooting. And since these various closures of geographical space are unappealing to him he argues that it is wrong to label him a wahhābī.

In *Tarjumān-i-Wahhābīyyah,* the author gives an interesting twist to the Islamic notion of the origin of the world from Adam. He argues that Adam was actually created from mud *(khaak)* of different colors and different types which was picked up from different places. And that explains why mankind originating from Adam is multi-racial (*jiasee mitee thee vaisee rangat aayee*).[33] He considered Adam the universal reference point—a connector via whom people located in varied geographical and cultural spaces can be linked. And this linkage becomes a continuous refrain in his work with which to connect to the world outside. Unlike most Muslim reformists of his time who begin the story of Indian Muslims from the Prophet, here Muslim history is located in the wider fold of world history. A history that begins from Adam and then moves through different imperial assemblages: the classical caliphate, the Mongol Empire, the Turkish sultanates and the Mughal and British Empires in India. British rule is projected as the best in this assemblage because it offered 'peace, comfort and freedom to people of all religions Hindus and Muslims to practice and live their religion as they wanted.'[34] The idea of connected imperial assemblages runs through his text.

The author devotes a whole chapter in his *Tarjumān* to caution Indian princes and *nawābs* not to break their agreements and treatises with the British. He invokes the *Ḥadīth* to argue that God and the Prophet desired that for the sake of universal peace treaties and agreements should not be violated on superficial pretexts.[35] And he was even

prepared to intervene in the colony of Muslim *'jihādis'* on the North-West frontier and convey to them that the taking of arms against the British was un-Islamic. He was disappointed when the Lt. Governor of Punjab did not agree to send his messages across to Hazara. Nawāb Ṣiddīque Ḥasan Khan, despite the charges of 'sedition' and 'intrigue' leveled against him by the British Government, was steadfast in his belief that the British Empire, for all its faults, should be allowed to continue to function.

Ithāf al-Nublā' al-Muttaqīn bi-Iḥyā' Ma'āthir al-Fuqahā' al-Mutaqaddimīn

The book in Persian containing 446 pages is divided into two parts preceded by a preface and a conclusion. While discussing the importance of the book in the preface, the author in the first part had thrown light on those books which are written on the subject of *Ḥadīth*. The remaining part of the work highlights those *'ulemā'* and scholars who have sound knowledge on the subject of *Ḥadīth* with their biographical sketch in alphabetical order. It was first published at Nizāmī Press Kanpur in 1288/1871.[36]

Ḥadrāt al-Tajallī min Nafhāt al-Taḥallī

This is an important book on doctrines of Islamic faith, which is mostly based on 'Allāmah Aḥmad bin Ḥusain al-Bahiqī's book *al-Itiqād*. It deals with matters relating to creation of the world, names and attributes of Allah, chastisement of the grave, capacity of the friends of Allah to work miracles, etc.

This Arabic book comprising 114 pages was published at the Siddīqīyyah Press of Bhopal in 1298/1881.[37]

Al-Tāj al-Mukallal min Jawāhir-i Ma'āthir al-Tirāz al-Ākhir wa'l-Awwal

This Arabic book covering 500 pages is biographical encyclopedia of 553 eminent scholars of Islamic Studies of the Muslim world. As described by the author in the preface, the main purpose behind writing this book was to acquaint the students of Islamic Studies with the thoughts and practices of the eminent non-conformist Muslim scholars.[38]

The book was first published in India in 1296/1879. Its latest edition was published by Sharafuddin al-Kutubi in Bombay in 1383/1963.

Abjad al-'Ulūm

This voluminous book comprising 982 pages of large foolscap size is one of the most original and monumental Arabic works of Nawab. It is devoted to the study of a wide range of subject-matter in a systematic manner. It consists of three parts—*al-Washy al-Marqūm* (the Adorned Garment); *al-Saḥāb al-Marqūm* (the Heaped Cloud); and *al-Raḥīq al-Makhtūm* (the Sealed Pure Wine) and they are linked together with a continuous pagination. This book has been adjudged by scholars as a befitting complement to the academic works of the author.[39]

Each part of the book is divided into several chapters and sub-chapters, wherein the author has treated a variety of subjects under well-arranged headings with admirable brevity and simplicity of style. In this work, the author has discussed the conditions of various sciences, their kinds and biographies of eminent authors on different subjects. It is unique in the sense that such comprehensive information was not available in any single book of that time. It is evident from the content of the book that most of the subjects dealt within it constituted the *'ulūm mutadāwilah* (current sciences) which were commonly taught in educational institutions in those days and in which both students and scholars were expected to be well-grounded.

As described by the author in the preface, the main sources of this book are *Iḥyā' Ulūm al-Dīn* of al-Ghazālī, *Kitāb al-'Ibār wa'l-Mubtadā wa'l-Khabar* of Ibn Khaldūn, *Miftāḥ al-Saʿādah wa Misbāḥ al-Siyādah* of Aḥmad Ibn Mustafa Ibn Khalīl al-Rūmī, popularly known as Tāshkubrīzāda, *Madinat al-'Ulūm* of Muḥammad ibn Qutb al-Dīn al-Iznīqī, and *Kashf al-Zunūn* of Ḥājī Khalīfah. The Nawab's main contribution is that he put together in this encyclopedia of Islamic learning a great deal of valuable and authentic information on a wide range of subjects from various sources in a very systematic manner. It is also a very rich source for obtaining first-hand knowledge about different sciences as well as about the works of eminent scholars of Islamic learning.

The first part of the book begins with an exposition of *'ilm* (Knowledge) and its various categories. According to the author, the five essential conditions needed by a student in order to be successful in his studies are "integrity of intention, resolution, fear of Allah, exclusive devotion to, and undying fervor for, learning".[40] Similarly, while suggesting some valuable tips to the authors for their success, the Nawab states that their work should either be original, or an improvement on an earlier piece of literature, or a

commentary on a text aimed at facilitating its understanding to the common readers, or a resume of a work embodying all the important points of original. Further, they should arrange and discuss their ideas in a systematic and logical manner. They should also be fully acquainted with the social background of the people, about whom they are writing.

The second part of the book is an encyclopedia of various sciences which the author has arranged in the alphabetical order. The main things discussed in it are engineering, philosophy, astrology, astronomy, medicine, physics, chemistry, mathematics, geometry, law, history, geography, art and tactics of war, interpretation of dreams, the sciences of navigation, poetry and its different meters, rules and regulations, the art of cooking, magic, audit, mineralogy, zoology, etc.[41]

The third part of the book contains biographical sketches of 354 eminent scholars in different fields such as philosophical studies, logic, rational sciences, literature, poetry, prosody, history, philosophy, jurisprudence, *Tafsīr*, *Ḥadīth*, medicine, etc. A separate chapter in it is devoted to the discussion of biographical sketches and achievements of 20 scholars of Makkah and Madina, 36 scholars of Yemen, and 85 scholars of India including 19 scholars of Qannauj.

The author's main contribution in this part of the book is that he has fulfilled to some extent the long-felt need of compiling the biographies of Indian Arabic authors because there was no book like this one that had covered the biographies of such a large number of Indian authors. He has, thus, preserved forever for the coming generations their spectacular scholarly achievements which might otherwise have perished and lost into oblivion. The Nawab has also praised them for their distinguished literary achievements in almost all the branches of Islamic and Arabic learning cultivated in India up to his time. This part also served as a basis for more voluminous works on the subject attempted by later writers.

Husun al-Uswah bi-mā Thabata min Allāhi wa Rasūlihi fī al-Niswah

The book in Arabic containing 410 pages was first published by the Shājahānīyyah Press at Bhopal in 1302A.H. It was also published by the Al-Jawāib al-Kānīyah at Constantinople Press in 1884 A.D. It is an important book on the subject of women and their personal problems. All the verses of *Qur'ān* and sayings of the Prophet

about women are collected beautifully with their appropriate explanation. Subjects are arranged in such a way that first the *Qur'ānic* verses are quoted and then *Ahadīth*, followed by views of scholars. It is arranged in two parts. The first part containing 155 pages is devoted to the discussion of the relevant *Qur'ānic* verses on the subject along with explanatory notes wherever required (taken mostly from his book *Fatḥ al-Bayān*).

The second part of the book containing 262 pages deals in detail with the relevant traditions of the Prophet taken from such authentic sources as *Sihāh Sittah* (the six canonical books on *Ḥadīth*), *Muwattā* of *Imām Mālik,* and *Kitāb al-Targhib wa'l-Tarhib* of al-Mundhirī. Moreover, necessary and additional explanatory notes have been added in the work by the author, due to which it has become a comprehensive encyclopedia on the subject. The book concludes with the mention of social duties and responsibilities of Muslim women. It is an important and interesting book on Islamic law, exposing the scholarly erudition of the author. Due to its importance, it was translated into Urdu with the title *Mir'at al-Niswah* by Maulwī Zulfiqār Ahmad.[42]

Iqtrāb al-Sā'ah

The book in Urdu, containing 232 pages, was published at Mujtabāī Press Lucknow in 1911. The book is a full-scale translation of the work of Sayyid Muḥammad Barzanjī Madanī, *Isha'ah li-Ishrāt al-Sā'ah* which describes, in the author's view, conditions preceding the Day of Resurrection *(Yawm al-Qiyāmah).* The book is attributed to the Nawab's son Nūr al-Ḥasan Khan. It describes a true Mahdi. The author did not argue that the Mahdi of the Sudan was a real Mahdi, and that he would end the rule of the Christian everywhere. For the Nawab, as mentioned in more than one place, the Mahdi was to be born in Arabia rather than Sudan, and he also warned the people to be aware of false Mahdis. It was also alleged for seditious materials.[43]

In addition to the previously discussed books of Nawāb Ṣiddīque Ḥasan Khān, there are many other worthwhile and useful books of the author compiled in different times on different subjects or topics. Some of them are:

1. *Badhl al-Ḥayāt li-Ḥusn al-Mamāt,* no press, Agra, 1307/1890
2. *Dalil al-Ṭālib ilā Arjah al-Matalib,* Shāhjahānī, Bhopal,1295/1878
3. *Al-Far' al-Nāmī min Asl al-Samī,* Nizāmī, Cawnpore, 1291/1876
4. *Ghāyat al-Bayān,* date and place of publication unkown (Ali Ḥasan Khan Khan's list in *Ma'athīr Sīddiqī,* does not contain this book)

5. *Hadīy al-Qalb al-Munīb ilā Darajā Jannāt al-Na'īm,* Mufīd-i-'Ām, Agra 1306/1888

6. *Hall-i-Su'ālāt-i-Mushkilah,* Nizāmī, Cawnpore, 1289/1872

7. *Hathth al-Insān,* no press Agra 1307/1890

8. *Hujaj al-Karāmah fī Āthār al-Qiyāmah,* Shāhjahānī, Bhopal,1291/1874

9. *Ikhlād al-SFu'ād Tawhī Rabb al-'Ibād,* press, place and date of publication unknown

10. *Al-Junnah fī al-Uswat al-Yaum bi al-Sunnah,* Sikandari, Agra, 1305/1873

11. *Kashf al-Ghammah 'an Iftiāq al-Ummah,* Shāhjahānī, Bhopal,1304/1846

12. *Khabī'at al-Akwān fī Iftirāq al-Ummah 'alā al-Madhāhib wa'l-Adyān,* al-Jawā'ib Constantinople,1296/1879

13. *Kitāb al-Muntaqād,* Delhi. 1306/1889

14. *Kitāb al-Ta'widhāt know as al-Dā' wa'l-Dawā',* Amadī , Lahore, 1333/1914

15. *Luqtāt al-Ajlān Mimma Tamass ilā Ma'rifatihī Hājat al-Insān,* al-Jawā'ib Constantinople,1291/1847

16. *Majmū'ah Riyād al-Murtād wa Ghiyād al-'Irbād,* Shāhjahānī, Bhopal,1297/1880

17. *Al-Maqālat al-Fasīhah fī al-Wasīyyah wa'l-Nasīhah,* Mufīd-i-'Ām, Akbrabad 1298/1881

18. *Qadā' al-Arab fī Tahqīq Mas'alat al-Nasab 'a-hūwa min Jihat al-Umm aaw al-Abb,* Nizāmī, Cawnpore, 1290/1873

19. *Qasd al-Sabīl ilā Dhamm al-Kalām wa'l-Ta'wīl,* Sikandarī Bhopal, 1290/1873

20. *Qitf al-Thamar fī Bayān 'Aqā'id Ahl al-Athar, Nizāmī,* Cawnpore, 1290/1873

21. *Qurrat al-A'yān wa Musarrat al-Adhān,* al-Jawā'ib Constantinople,1298/1881

22. *Rafw al-Khirqah bi-Sharaf al-Hirfah,* Siddīqī, Lahore, 1309/1891

23. *Rihlat al-Siddīq ilā Bayt Allāh al-'Atīq,* Lucknow 1289/1872

24. *Risālah-i-Munajjiyāt wa Muhlīkāt,* Mufīd-i-'Ām, Agra, 1305/1887

25. *Sidq al-Lajā ilā Dhikr al-Khawf wa'l-Rajā',* Mufīd-i-'Ām, Agra, 1304/1886

26. *Silsilat al-'Asjad fī Dhikr Mashā'ikh al-Sanad,* Shāhjahānī, Bhopal,1293/1876

27. *Tabshīr al-'Āsī bi-Tafkīr al-Ma'āsī,* Mufīd-i-'Ām, Agra, 1305/1887

28. *Taḥrīm al-Khamr wal-al-Zinā, wal-al-Liwāt wa'l Ma'āzif wa'l-'Ishq,* Siddīqī, Lahore, 1308/1890

29. *Tahsīl al-Kamāl bi-al-Khisāl al-Mūjibāt li'l-Zilāl,* Mufīd-i-'Ām, Agra,

1305/1887 (This book is an explanation of *Dalīl al-Tālib*. It does not bear the name of the author, the Nawab)

30. *Thimār al-Tankīt fī Shraḥ Abyāt al-Thabīt,* Shāhjahānī, Bhopal,1293/1876

Unfortunately, some of the compilations of Nawab have been lost whose references are either mentioned in his own books (*Abqā' al-Minan)* or in the writings of his biographers 'Alī Ḥasan Khān's *Ma'thir-i-Siddīqī* and Saeedullah's *Life & Works of Nawāb Ṣiddīque Ḥasan Khān of Bhopal*. Therefore, it can be said that, this discussion regarding the compilations of Nawab is incomplete. It can be concluded after going through all the available compilations of Nawab that he has a prominent place among the scholars of 19th century. The above mentioned books, and reliable sources connotes the pre-eminent vistas of Nawab's thinking and his well equipped researching capability. His compilations carry poetries of different languages viz Urdu, Persian and Arabic along with the original desirable arguments. This shows his propensity towards the literatures as well. His compilations, besides containing the academic and research oriented topics also include religious, reformatory and propagatory issues, because he was not only an authentic researcher but a venerated preacher and a true propagator of Islam as well. One more thing that distinguishes him from his contemporary writers is that his writings are absolutely based on the reliable and admissible references of the life of the companions and venerable personalities of Islam. He has avoided the religious fallacies as well as baseless and ceremonial stories. Another distinct feature of his writing is that his works reflect the capabilities of a great Islamic traditionalist who always opposes the use of weak *Ḥadīth* to such an extent that it never finds a place of mention during the course of narrations. His compilations have the characteristics of a defender in favour of *Ḥadīth* and *Sunnah*. It is to say that he has given crushing replies to those who criticize the importance of *Ḥadīth*.

Notes and References

[1] Nawāb Ṣiddīque Ḥasan Khān, *Abqā' al-Menan*, 2nd ed. (Lucknow: Nawāb Ṣiddīque Ḥasan Qanauji Islamic Academy, 2004), pp. 191-192

[2] ʿAlī Ḥasan Khān, *Ma'thīr-i-Siddīquī* (Lucknow: Munshi Navel Kishor Press 1924) vol. IV p. 20, see also, The Encyclopedia of Islam, New York, Leiden, E.J. Brill 1993, vol. VII p. 1049

[3] Nawāb Ṣiddīque Ḥasan Khān, *al-Tāj al-Mukallal*,(Bombay 1963), p. 426

[4] Nawāb Ṣiddīque Ḥasan Khān, *Ḥusūl al-Ma'mūl min 'Ilm al- Usūl*, Lucknow, p. 109

[5] Ibid, p.2

[6] Muhammad Mustaqim Salafī, *Jamat Ahl-i-Hadīth kī Tasnīfī Khidmāt*, (Varanasi: Jamia Salafia, 1992), p. 341

[7] *Ibid,*: p. 244

[8] *Ibid,*: pp. 441-42

[9] *Ibid,*: p. 441

[10] Razia Ḥāmid, *Nawāb Ṣiddīque Ḥasan Khān*, pp.250-51

[11] Saeedullah, *The Life and Works of Muḥammad Ṣidīique Ḥasan Khan Nawab of Bhopal*, (Lahore: Shaikh Muhammad Ashraf, 1973), pp.118-9

[12] Razia Ḥāmid, *Nawāb Ṣiddīque Ḥasan Khān*, pp. 256-7

[13] Razia Ḥāmid, *Nawāb Ṣiddīque Ḥasan Khān*, pp. 245-46

[14] Nawāb Ṣiddīque Ḥasan Khān, *al-Intiqād al-Rajīh*, (Lucknow 1284 A.H), p. 56, see also, Saeedullah, *op.cit.,* pp.110-11

[15] Nawāb Ṣiddīque Ḥasan Khān, *al-Ihtiwā ilā Mas'alah al-Istiwā'*, (Lucknow: Matba Sulshan-i-Awadh, 1869)

[16] *Ibid.,* Itroduction.

[17] *Ibid.*, pp. 1-24

[18] Muhammad Mustaqim Salafī, op., cit, p. 308

[19] Nawāb Ṣiddīque Ḥasan Khān,*Al-Bulghah fī Usūl al-Lughah,* p. 3

[20] Nawāb Ṣiddīque Ḥasan Khān*, Al-'Alām al Khafaq min 'Ilm al- Ishtiqāq,* (al-Jawā'ib Press of Constantinople 1296 A.H.) pp. 24-5

[21] Farid Uddin Ahmed, *Contribution of Nawab Siddique Ḥasan Khan to Arabic Language and Linguistics: A Study* (2014, December 18). Retrieved from, https://www.thecho.in/files/Farid-Uddin-Ahmed_4wl3c777.pdf

[22] *Ibid.,*

[23] *Ibid.,*

[24] *Ibid.,*

[25] Nawāb Ṣiddīque Ḥasan Khān, *op. cit.,* pp. 186-188

[26] Farid Uddin Ahmed, *op. cit.*

[27] *Ibid.,*

[28] Saeedullah, *op. cit.,* pp. 115

[29] *Ibid.,* p. 115

[30] *Ibid.,* pp. 117-118

[31] *Ibid.,* p. 119

[32] Nawāb Ṣiddīque Ḥasan Khān, *Tarjumān-i-Wahhābīyah,* (Agra: Mufid-i-Aam, 1884) p. 45

[33] Alavi, Seema,"Siddiq Ḥasan Khan (1832-90) and the Creation of a Muslim Cosmopolitanism in the 19th century", *Journal of the economic and social history of the Orient.-* Brill, Vol. 54. 2011, p. 1-39

[34] *Ibid.,* p. 12

[35] *Ibid.,* pp. 32-5

[36] Razia Ḥāmid, *op., cit.,* pp. 260-61

[37] Nawāb Ṣiddīque Ḥasan Khān, *Hadrāt al-Tajallī,* (Bhopal 1298 A.H), p. 103

[38] Nawāb Ṣiddīque Ḥasan Khān, *al-Tāj al-Mukallal,* op. cit., p. 19

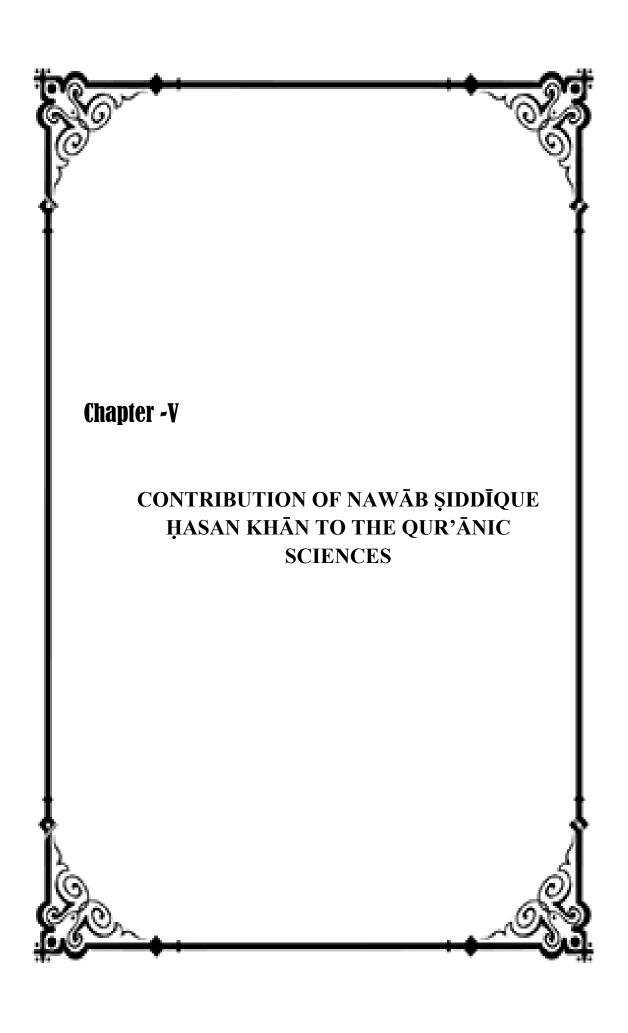[39] Saeedullah, *op. cit.,* p. 104

[40] Nawāb Ṣiddīque Ḥasan Khān, *Abjad al-'Ulūm,* (Bhopal 1878), p.19, see also Saeedullah, *op. cit.,* p. 104

[41] Razia Ḥāmid*, op. cit.,* 261-264

[42] Razia Ḥāmid*, op. cit.,* pp. 241-42

[43] *Ibid.,* p. 260 see also, Saeedullah, *op. cit.,* p. 63

Chapter -V

CONTRIBUTION OF NAWĀB ṢIDDĪQUE ḤASAN KHĀN TO THE QUR'ĀNIC SCIENCES

The *Qur'ān* is the most fundamental and primary source of Islam, it was revealed to the Prophet through Angel Gibrā'īl. *Qur'ān* is not only a religious book but it presents a complete system of human life. Muslims believe that *Qur'ān* is the last revealed book and guidance with assurance from Allah for its safety until the Day of Resurrection. It provides solution to the problems relating to human life. Thus the *Qur'ān* is considered as first source of Islamic law.

On the basis of that, the Muslim scholars have devoted their attention towards *Qur'ānic* sciences primarily to the most important science of *tafsīr* (the science of explanations), which means the explanations and interpretations of the *Qur'ān* in accordance with the Islamic terminology. The history of *tafsīr* coincides with the revelation of the *Qur'ān*. Companions of the Prophet used to ask him to explain certain texts of the *Qur'ān* which they did not understand and thus Prophet himself became the first commentator.

After the Prophet, the first four Caliphs, and other companions such as ibn 'Abbās, ibn Mas'ūd, Ubai bin Ka'ab, Zaid bin Thābit, Abū Mūsā Ash'arī, ibn Zubair, Anas bin Mālik, Abū Hūrairā etc. are considered the early commentators of the *Qur'ān*. Among them, however, Ḥaḍrat 'Alī, ibn Mas'ūd, and ibn 'Abbās, are more famous for their *tafsīr*. Ubai bin Ka'ab had put in writing the first commentary of the *Qur'ān* during the period of the companions.[1]

Among the followers of the companions, *Tabi'in*, further developed the science of *tafsīr*; two groups of commentators became famous. The first group was known as *'ulemā-i-Makkah* (the scholars of Makkah) and the other as *'ulemā-i-Kūfā* (the scholars of Kūfā), they were respectively the disciples of ibn 'Abbās and ibn Mas'ūd. Some prominent scholars of these groups are Mujāhid bin Jabr Makkī, Sa'id bin Zubair, 'Atā' bin Abī Rabi'ah 'Alqmā bin Qays, and Imām Sh'abī, and the first commentary, written (in the middle of the first century Hijrah) by Sa'id bin Zubair (d. 93 A.H.), is known as *tafsīr Sa'eed bin Zubair*, ibn Nadīm mentioned it in his *Kitāb al-Fehrist*.[2]

The next centuries proved as the golden age for the development of *Qur'ānic* science. After the *Tabi'in* the next group of commentators compiled such commentaries in which they collected the explanations of the *Qur'ān* given by both the companions as well as the *Tabi'in*. Amongst them Yazid bin Haroon, Waki'bin Jarrāh, Sufyān bin

'Ūainah, Ishāq bin Rāhvaih etc. became renowned. In this way the science of exegesis rapidly developed. Accompanied this, a number of other sciences relating to the *Qur'ān* also emerged and developed like dotes of *Musahif* (*Nuqat-i-Musahif*), background of revelation (*Asbab-i-Nuzūl*), *Nāsikh* and *Mansūkh*, *Faḍā'īl Qur'ān* etc. they wrote a number of books on these subjects.[3] In the later period too some more important works were compiled, e.g. *Tafsīr-i-Kabīr* of Imām Rāzī, *Tafsīr* of Tabarī, *Tafsīr* of ibn Kathīr and *al-Basit* of Wahidī etc.

Qur'ānic Sciences in India

The Indian subcontinent is next to none in developing and contributing to the Islamic sciences and knowledge. It is evident while having a glance at the literary history of Muslim India one finds a very significant role played by the Indian *'ulemā'* in the development of Islamic sciences and learning; through their endeavor and devotion, they produced a plethora of Islamic literature not only in Arabic, Persian and Urdu but also in many other native languages as well.[4] In this entire development of knowledge, *Qur'ānic* Sciences enjoy the highest position among all the other Islamic sciences. Gaining much ground in this field, the Indian *'ulemā'* thus devoted full attention to the development of *Qur'ānic* Sciences. Zubaid Ahmad in his work *"Contribution of India to Arabic Literature"* has devoted a complete Chapter to the *Qur'ānic* Sciences wherein, he has presented a list of the works of Indian *'ulemā'*.[5] Another scholar Dr. Muḥammad Sālim Qidvāī besides giving a list of 156 works, he has also provided useful information about the Indian commentators and their Arabic commentaries.[6]

The Indian *'ulemā'* have so much contributed to the *Qur'ānic* Sciences that it requires a separate chapter to deal with. Nonetheless, some of the prominent scholars and their works are worthy to note here. Among the prominent *'ulemā'* and their principal works worth to be mentioned are Shaikh Murād of Bukhara, settled in Kashmir, who while writing on *Lughāt al-Qur'ān* compiled his *Jāmi' al-Mufarradāt* during the 12th century. This work is being accredited as the first and the last in style on the subject in India.[7] The characteristic feature of this work is that the meaning of the *Qur'ān* is rendered into Arabic, Persian and Turkish. Similarly, Muḥammad Ḥamid al-Din Farāhī's (1836-1930) work was entitled *Mufarradāt al- Qur'ān*. Mulla Jivan (d. 1130 A.H.) of Amethi compiled his work on *Aḥkām al-Qur'ān* under the title *Al-Tafasīrāt al-Ahmadiyyah al-Shari'ā ma' T'arifāt al-Masā'il al-Fiqhiyyah*,[8] and work has been

translated into Urdu by Ḥājī Abdul Karim Khān Khākī of Ilaichipur under the title *Mawāhib al-Marām fī Tafsīr al-Ahkām.*[9] Moreover, Hamid al-Dīn Farāhī's work *al-Imʿān fī Aqsām al- Qur'ān* was unique in being the first work on *Aqsām al- Qur'ān.*[10]

The Indian *'ulemā'* have not restricted themselves only to the Arabic and Persian languages as mentioned earlier but also compiled a large number of works on *Qur'ānic* sciences in Urdu as well. These Urdu translations of the *Qur'ān* outnumber those in any other language,[11] and more interestingly some scholars have made efforts to enlist together all the Urdu translations and commentaries of the *Qur'ān*. Among such works Abdul Ḥakim Sharaf al-Dīn's work entitled *A brief survey of Urdu translations of the Qur'ān* provides information from the 18th and up to the 20th century. One more such work is of Sayyid Meḥboob Riḍvī's *Jāize-e Tarājim-e Qur'ān* has introduced 92 Urdu translations of the *Qur'ān*.

Moreover, with the changing environment of the modern times, the emergence of new literary style and methodology, the Indian *'ulemā'* appropriately compiled commentaries of the *Qur'ān* as per the needs of the time and on the modern style. In this case, commentaries such as *Tafsīr al-Qur'ān* of Sir Sayyid Ahmad Khan, *Tarjumān al-Qur'ān* of 'Abdul Kalām Azād, *Tafhīm al-Qur'ān* of Abul Alā Maududī, *Bayān al-Qur'ān* of Ashraf 'Alī of Thana Bhavan, to name but a few, are worth mentioning.

From the above discussion, although it is safe to maintain that the *'ulemā'* of India, with their unrelenting efforts, produced a large number of works on *Qur'ānic* sciences in different language such as Arabic Urdu and Persian. At the same time, however, it cannot be claimed that their endeavor was the last and final in this field rather other prominent yet ignored scholars of India have also contributed to the *Qur'ānic* sciences. Our indication is but towards one such scholar Nawāb Ṣiddīque Ḥasan Khān who has extensively contributed to the field of *Qur'ānic* Sciences. The following sections will explore and highlight his contribution towards this interesting and great field of *Qur'ānic* science (*tafsīr*).

According to Nawāb Ṣiddīque Ḥasan Khān, *Tafsīr* (the science of the *Qur'ānic* exegeses) is the most important of all the religious sciences. While dealing into this field, he adhered to an approach that seems to be unique and distinctive from those of the others. First, he made a thorough study of the works of his predecessors on the subject

and then divided the *Qur'ānic* commentators (*Mufassirūn*) into three main categories: (1) those who based their interpretations exclusively on *riwāyah* (narration of the traditions); (2) those who based their interpretations exclusively on *dirāyah* (knowledge of Arabic language and grammar); and (3) those who based their interpretations on both *riwāyah* and *dirāyah* and the interpretations based on the third method is regarded as the most valid. Nawāb Ṣiddīque Ḥasan Khān also points out that the best interpretation of the *Qur'ān* written from this point of view is that of Muḥammad bin 'Alī al-Shawkānī (d. 1834 A.D) of Yemen[12].

Nawāb Ṣiddīque Ḥasan Khān stood against all kinds of free-thought and baseless philosophical speculation while interpreting the verses of the *Qur'ān*. He divides the subject-matter of the *Qur'ān* into three categories—(1) *Asmā' wa Ṣifāt-i-Ilāhī*, names and attributes of Allah; (2) the titles of *surahs* (chapters); and (3) *Asbāb-i-Nuzūl* (background of the revelation), *Nāsikh wa Munsūkh* (abrogating and abrogated verses of the *Qur'ān*), stories of the ancient people, and *Muhkamāt* (explicable) *and Mutashābihāt (*allegorical*)*. According to him, the knowledge of the first category rests with Allah alone thus has not been given to anyone therefore; it should be accepted as such. The knowledge of the second has been given to the Prophet, and only he (the Prophet and the learned ones are capable of explaining them. In the third case, the Prophet has been provided with complete knowledge and understanding of the subject and also enjoined to transmit and preach it to the people, although exceptions to any rule can hardly be ignored.

He then subdivides the third category into two (1) *Asbāb-i-Nuzūl, Nāsikh wa Munsūkh*, the stories of ancient people, and views the rational interpretation of it as illegal; and (2) *Mutashābihāt and Muhkamāt*. He divides *Mutashābihāt* and *Muḥkamāt* into two more sub-categories (1) *Mutashābihāt* (allegorical), dealing with the attributes of Allah and His Essence. In this case, he was of the opinion that the attributes of Allah and His Essence must be believed, taken and accepted without any disputation, modification, symbolization, or intellectualization. While arguing on these verses, he says that these are not open to exegetical disputation, as the knowledge of such verses was not authorized by Allah to anyone. About *Muhkamāt* (the meaning of which is apparent), he articulates that these verses are for the learned and well-qualified persons in order to derive rules and regulations for the general conduct of the people.

Nawāb while commenting and explaining the verse of the *Qur'ān,* formulates a framework under which a *Mufassir* is required to conduct his exegesis of the *Qur'ān.* He says that a *Mufassir* must conduct his exegesis by producing and supporting with the interpretation and sayings of the Prophet. After that, priority should be given to the explanation as provided by the *Shābah* (Companions of the Prophet and *Tābi'ūn* (Companions of the Companions of the Prophet. About the interpretation of *Tābi'ūn*, he remarks: "If their explanation is based on *riwāyat* (narrations from the Prophet and (*Shābah*), it can be accepted, but if it is based on their personal judgment or opinions, then it has no legal position at all. It can neither become a binding argument (*ḥujjat-i-qat'i*) nor be acted upon."[13]

On the basis of the principle mentioned above, Nawāb criticized and rebuked all those who attempted to analyze or define the Divine Self by interpreting the allegorical verses according to their own opinions. He also supported his view point by giving the example of *al-Salaf al-Sāliḥ* (the virtuous predecessors) who never attempted analytical interpretation of these allegorical verses in order to establish their precise meaning. Instead, they accepted them as directed in the *Qur'ānic* verse:

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

> *"He it is Who has sent down to thee the Book: in it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are allegorical. But those in whose hearts is perversity follow the part there of that is allegorical. seeking discord, and searching for its hidden meanings, but no one knows its hidden meanings except Allah and those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from our Lord;" and none will grasp the Message except men of understanding."*[14]

Nawāb Ṣiddīque Ḥasan Khān and the use of early *Tafāsīr*

Nawāb Ṣiddīque Ḥasan Khān was greatly influenced by the *Tafāsīr* done by his predecessors, and thus he has benefitted from them immensely. Among them some of the important *Tafāsīr* to which he very frequently refers in his *Qur'ānic* exegesis are the *Tafsīr* of Ibn Jarir al-Ṭabarī, al-Shawkānī, ibn Kathīr, etc. Before we proceed further, it is

significant to throw some light on these works, which frames the Nawāb's understanding of his exegesis. A brief description of some of the most famous *Tafāsīr* and their authors is as follows:

Jāmi'al-Bayān fī Tafsīr al-Qur'ān

The author of *Jāmi'al-Bayān fī Tafsīr al-Qur'ān,* Muḥammad ibn Jarīr al-Ṭabrī (224-310AH/839-923 A.D), was from Tabriz, what is now western Iran. He was a well-known commentator of the *Qur'ān*, famous *Ḥadīth* scholar, and reputed historian. Although originally associated with the Shāfi'ī School, but he reached to such a level of *Ijtihād* that he became independent of the influence of the different schools of thought. His *Tafsīr* is regarded as the oldest one to reach us intact. It contains narrations which are analyzed in most cases. He has also mentioned the various recitations and their implications, besides he has included and discussed in it many Biblical tales as well. Ṭabarī in his *Tafsīr* has discussed and refuted the position of unorthodox schools such as the Mu'tazili's. Being in thirty volumes, his *Tafsīr* enjoys the status of a basic source for later commentators and their commentaries. [15]

Ma'ālim al-Tanzīl

Al-Ḥusain ibn Muḥammad al-Bayḍāvī (d. 510/1117) was an eminent jurist of Shāfi'ī School, and a foremost *Ḥadīth* scholars of his time. In his *tafsīr*, *Ma'ālim al-Tanzīl*, a condensed version of *Tafsīr al-Thā'labī*, wherein the majority of weak and fabricated narrations were removed and all the chains of narrators were mentioned. He also isolated various heretical concepts mentioned in *al-Tha'labi*, and scientific information not directly related to *tafsīr*. Al-Baḍāvī briefly mentions some of the various recitations and explains grammatical constructions only where it is seemed necessary. In this *tafsīr*, few Biblical tales (Isrā'īliyāt) are also mentioned without critical analysis and some conflicting opinions of early scholars are also discussed without their evaluation. This *tafsīr* has been printed in a single edition along with Ibn Kathīr's *tafsīr* and *Tafsīr al-Khāzin* and is categorized among the most reliable *tafasīr* based on narration.[16]

Mafātiḥ al-Ghayb

Fakhr al-Dīn ibn 'Alī al-Rāzī (544-606 AH/1150-1210 A.D) was a Shafi'ī scholar who excelled in the grammatical sciences as well as philosophy. Rāzī's *tafsīr* is quite popular among scholars due to its extensive treatment of various topics spread on a wide range of sciences. This *tafsīr* is noted for its concentration on the relationship between

verses and chapters. However, the *tafsīr* is, for the most part, like an encyclopaedia of natural sciences. The author delves into mathematics and natural sciences and evaluates the opinions of astronomers and philosophers using their terminology. The various arguments of the Mu'tazilah are mentioned and mildly refuted and the positions of the various schools of Islamic Jurisprudence are explained whenever verses containing legal issues appear. However, while doing so one notices that he always favours his own school, the Shafi'ī School on legal issues. Rāzī also discussed grammatical issues, but to a much lesser extent than his discussions on the natural sciences.[17]

Tafsīr al-Qur'ān al-'Aẓīm

Ḥafiz 'Imād al-Dīn Abul-Fidā' Ismā'īl ibn Kathīr al-Dimishqī (699-774 AH/1300-1373 A.D) was a Shafi'ī scholar and a student of Imām Ibn Taimīyyah. He was also an eminent *Ḥadīth* scholar and a historian. His historical work, *al-Bidāyah wa'l-Nihāyah*, is considered the most authentic book on the subject of Islamic history. *Tafsīr ibn Kathīr* is also considered as the most reliable book of *tafsīr*, and is generally ranked second to *Tafsīr al-Tabarī* in popularity among the scholars. The book contains an extensive preface covering the methodology of *tafsīr*. Besides, in its preface much emphasis has been laid upon the interpretation of *Qur'ān* by *Qur'ān*. Ibn Kathīr critically analyzes all of his narrations and evaluates the statements of the *Sahābah* and the *Taabi'un*. He also warns against the dangers of Biblical traditions (Isrā'īliyāt) and other false information commonly found in the *tafasīr*. In this *tafsīr*, a plethora of the legal issues are discussed, and thereof the differences of the opinions are evaluated.[18]

Al-Durr al-Manthūr fī al-Tafsīr bi al-Ma'thūr

Jalāl al-Dīn 'Abdur-Raḥmān ibn Muḥammad al-Suyūtī (849-910/1445-1505) was a famous and highly reputed Shafi'ī scholar, as well as the foremost *Ḥadīth* scholar of his time. At the beginning of his learning carrier, he wrote a four volume *tafsīr* called *Tarjumān al-Qur'ān*, in which he placed over ten thousand *Aḥadīth* along with their chains of narration. However, after he found that his students are not interested in learning the chains of narration, he condensed this very *tafsīr* by deleting the chains of narration and thereafter merely gave the reference of the books from which the *Aḥadīth* were taken. The *tafsīr* was then renamed as *al-Durr al-Manthūr*. In spite of being well versed in the knowledge of *Ḥadīth* sciences, the author seems to have been only

concerned with accumulating the largest possible quantity of the *Aḥadīth*, without differentiating between the authentic *Ḥadīth* and the fabricated *Ḥadīth*.[19]

Fatḥ al-Qadīr

Muḥammad ibn 'Alī al-Shawkānī (d. 1255/1839) was a resident of Sanā', Yemen who started his quest for knowledge as a student of the Zaidī Madhab. He studied *Ḥadīth* sciences so much that he became independent of his *madhab*. In his *tafsīr*, al-Shawkānī has combined both methods of *tafsīr* (by opinion and by narration). He has condensed the *Ḥadīth* chains and has also mentioned the books in which each *Ḥadīth* can be found, and most opinions are attributed to their sources. Grammatical, legal, and philosophical issues are discussed and the positions of the great commentators are mentioned. This *tafsīr* is printed in five volumes and is widely favoured among the traditional scholars of Islam. A more recent edition has added footnotes that extensively document the *Aḥadīth* cited by the author.[20]

Ruḥ al-Ma'ānī fī Tafsīr al-Qur'ān al-Aḍīm wa'l-Sab' al-Mathānī

Sayyid Maḥmūd Afandī al-Āalūsī (1217-1269 AH/1802-1853 A.D) was among the greatest Shafi'ī scholars of Iraq. He has made his best possible effort to make this *tafsīr* a comprehensive one. There are extensive discussions among others on language, syntax, letters, style, and on the juristic issues, articles of faith, scholastics, philosophy, astronomy, mysticism and related narratives of Traditions. He has also made an endeavour to leave no intellectual aspect pertaining to a verse unexplained. In the case of *Ḥadīth* narratives as well, the author has been more cautious as compared to other commentators. From this angle, this is a very comprehensive commentary, and no future venture in connection with the *tafsīr* of the *Qur'ān* can now afford to ignore its help.[21]

Nawāb Ṣiddīque Ḥasan Khān besides mentioning the *Qur'ānic* exegesis of Ibn Jarīr, Ibn Kathīr, Imām al-Shawkānī, Imām Rāzī, and Al-Zamakhsharī, he also criticizes their opinions whenever and wherever required. At some places, he gives preference to one opinion and refutes the others, and vice versa.

Nawāb Ṣiddīque Ḥasan Khān has not only criticized Ibn Jarīr on quoting the Biblical tradition but has also refuted his exegesis on several verses. For example:

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

And behold, We said to the angels: "Bow down to Adam;" and they bowed down, not so Iblis, he refused and was haughty, he was of those who reject Faith.[22]

When *Iblis* did not bow down in front of Adam (peace be upon him), then Allah makes him the rejected one. It was the result of his sin and non obedience. After that Allah taught Adam the names of all things, and then He placed them before the angels for telling their natures. Everyone felt Allah's anger and they showed their clearance from having any invisible knowledge (*'Ilm al-Ghayb*). Nawāb Ṣiddīque Ḥasan Khān writes while giving reference of Ibn Kathīr that the context of this report is weak and other several locations and possibilities are kept hidden[23].

Tafsīr and the Methodology of Nawāb Ṣiddīque Ḥasan Khān

Now after dealing briefly with some famous *tafsīr* works, we would be able to appreciate the Nawāb's understanding of the *Qur'ān* as he not only analyzed them but also criticized according to his own standing. How Nawāb explained the *Qur'anic* verses? What was his methodology and classification of the subject matter of the Qur'an? How his exegesis has influenced the other scholars? These and other like issues regarding his *tafsīr* would be discussed below in detail.

Commentary of the Chapters

Nawāb Ṣiddīque Ḥasan Khān's methodology while writing *Qur'ānic* exegesis of the chapters is such that he at first writes the name of the chapter (*Surah*), then mentions the place of its revelation that is whether the chapter (*Surah*) is Makkī or Madnī, or how many verses are revealed in Makkah and Madinah. In case of differences of opinion, he quotes both and also throws a light on these differences as well. One of the prominent features of his methodology is that he mentions all those *Aḥādīth* which are related to the excellence and quality of the chapter or of the verse. Not only this, he also vehemently criticizes if there is a mention of weak or fabricated *Aḥādīth* regarding the chapter or the verse. In short what is to say is that Nawāb Ṣiddīque Ḥasan Khān before commenting on the chapter, he throughout his work at the very outset adheres to the aforementioned methodology that in turn adds to the beauty of his work.

A Short meaning of the verse

Nawāb Ṣiddīque Ḥasan Khān while commenting on a verse of the *Qur'ān* provides a brief description of the meaning of the verse and then followed the same methodology in his entire work. This is evident from the example given below:

<div dir="rtl">

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللهِ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللهَ غَفُورٌ رَحِيمٌ

</div>

He hath only forbidden you dead meat, and blood, and the flesh of swine and that on which any other name hath been invoked besides that of Allah, but if one is forced by necessity, without willful disobedience, nor transgressing due limits, then is he guiltless. For Allah is Oft-Forgiving, Most Merciful.[24]

Before going into the details of the verse, Nawāb Ṣiddīque Ḥasan Khān furnishes its short meaning as he says that among the cattle such and such things are forbidden. However, under certain critical situations their use is legitimized but within the prescribed limitations[25].

***Sabab al-Nuzūl* (Cause of revelation)**

According to Nawāb Ṣiddīque Ḥasan Khān the meaning of the verse can and will be better understood if the situations and circumstances in which the verse had been revealed are known to us. So he used to discuss *Sabab al-nuzūl* while explaining the meaning of the verse. For instance, take the example of the verse in Surah al-Baqarah:

<div dir="rtl">

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللهَ شَاكِرٌ عَلِيمٌ

</div>

Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the house in the season or at other times, should compass them round, it is no sin in them. And if anyone obeyeth his own impulse to good, be sure that Allah is He Who recogniseth and knoweth.[26]

Nawāb Ṣiddīque Ḥasan Khān while describing its *Sabab al-nuzūl* says that there were two hills Safā and Marwah in the city of Makkah near the Ka'bah. The Arabs used to perform the Hajj from the very times of Hadhrat Ibarahim. But during the period of blasphemy, people invented new customs and rituals as for instance they erected two

idols on these two hills namely Asaf and Na'ilah, and thereafter began to circumambulate round these two idols. So later on, when the Arabs embraced Islam, people considered the practice of circumambulating round Safā and Marwah as the practice alien to Islam and the one invented by non-believers and decided not to visit the place. It was in this backdrop that Allah revealed the verse.[27]

Explains the Meaning of the Word

At some places, one finds that Nawāb Ṣiddīque Ḥasan Khān provides the literal meaning of a word in order to clarify and explain the proper meaning of the verse. For example in the verse of Surah al-Baqarah:

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَّقْتُمُ النِّسَاءَ مَا لَمْ تَمَسُّوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتِّعُوهُنَّ عَلَى الْمُوسِعِ قَدَرُهُ وَعَلَى الْمُقْتِرِ قَدَرُهُ مَتَاعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ

There is no blame on you if ye divorce women before consummation or the fixation of their dower; but bestow on them the wealthy according to his means, and the poor according to his means; a gift of a reasonable amount is due from those who wish to do the right thing.[28]

Nawāb Ṣiddīque Ḥasan Khān discusses, while giving reference of Ibn `Abbas, Tawus, Ibrahim and Al-Ḥasan Al-Basrī explicates that the word "مس" as mentioned in the verse does not merely mean 'touching' but represents 'sexual intercourse'. The husband is allowed to divorce his wife before consummating the marriage or giving the dowry if it was deferred.[29]

Nawāb Ṣiddīque Ḥasan Khān, after quoting the differences of opinion among the *Mufassirūn* (exegetes) regarding certain issue, gives preference to the opinion of one which Nawāb seems has the basis of *Ḥadīth*, saying of the *Ṣaḥābī* and order of the *Qur'ān*.

Abrogation in the Qur'an

Nawāb Ṣiddīque Ḥasan Khān also discusses the abrogation while explaining and commenting on the *Qur'ān*. For example:

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ

Fight in the Cause of Allah, those who fight you,[30]

In his explanation of this verse, Nawāb Ṣiddīque Ḥasan Khān with reference to Abu al-`Aliyah and Abdur-Raḥman bin Zayd bin Aslam, mentions that this was the first verse about fighting that was revealed in Madinah. Untill then, Allah's Messenger used to fight only those who fought him and he avoided non-combatants. Later on, when the verse of Surah al- Bara'ah [31] فَاقْتُلُواْ الْمُشْرِكِينَ حَيْثُ وَجَدتُّمُوهُمْ was revealed, the earlier verse was ultimately abrogated.[32]

Application of Grammar

Nawāb Ṣiddīque Ḥasan Khān while interpreting the *Qur'ān* especially in his work titled *"Tarjamān al-Qur'ān"*, keeps himself aloof from discussing the subject of accidence (*ṣarf*) and syntax (*nahaw*). However, while explaining meaning and elaborating the decisive verses of the *Qur'ān*, he sometimes takes the help and aid of the grammar to a great extent.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلاَ عَادٍ فَلاَ إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

He hath only forbidden you dead meat, and blood, and the flesh of swine, and that on
which any other name hath been invoked besides that of Allah, but if one is
forced by necessity, without willful disobedience, nor transgressing due limits, then
is he guiltless. For Allah is Oft-Forgiving, Most Merciful.[33]

Nawāb Ṣiddīque Ḥasan Khān while interpreting the above verse said that it is not exclusively for vows and consecrations, but this verse bears general connotations; it includes any sort of slaughtering, vows and consecrations because in Arabic the term "ما" is used to represent "general things". Thus it shows that any thing whether it is an animal or any other things on whom the vows are taken other than Allah is forbidden (*harām*): if it is food then eating of the same is forbidden; if water then drinking of it forbidden; if it is any clothing then wearing the same is forbidden because the "general" meaning of the term will be kept in consideration. Cause is not considered as important but when the text or evidence particularizes cause, is an exception. Form the above paragraph, Nawab has created and extended from narrow to a broad perspective of "generalization" within the connotation of "ما".[34]

Return to the Other Sources

Nawāb Ṣiddīque Ḥasan Khān in his *tafsīr*, while explaining the decisive verses of the *Qur'ān*, has often emphasized the readers should return to other precedent sources for their further explanation.

Below is a brief survey of some of the important *tafsīr* of Nawāb Ṣiddīque Ḥasan Khān.

Fath al-Bayān fī Maqāsid al-Qur'ān

This is the most important book of Nawāb Ṣiddīque Ḥasan Khān written in Arabic language on *tafsīr*. It was published both from Bhopal and Egypt in ten big volumes running into 4002 pages. It soon became very popular in the whole Muslim world. Its publication was widely celebrated in Bhopal. As described by the author himself that he knew about the grand feast organized by the eminent scholar Ḥafīz ibn Ḥajar al-'Asqlānī in celebration of his world-famous commentary on *al-Sahih* by Imām al-Bukhārī, so Nawāb too followed his example and organized a grand feast in celebration of publication of this book, on which he spent about 25000 rupees.[35]

The main endeavor of Nawāb was to compile in this work all useful and relevant information from different sources of interpretations based on *riwāyat* and *dirāyat*. While doing so, he kept his book free from all kinds of free-thought and baseless philosophical speculations in the matter of *Tafsīr*. He also pointed out weak, wrong stories of Jewish origins that got interwoven in the interpretation of some *Qur'ān*ic verses, in course of time. Similarly, in case of contradictory statements he clearly described the ones which were more preferable and nearer to the truth.[36] As is evident from the below cited example:

الم تر كيف فعل ربك بعاد إرم ذات العِماد التى لم يخلق مثلها فى البلاد

Seest thou not how thy Lord dealt with the 'Ad (people) - Of the (city of) Iram,

with lofty pillars, The like of which were not produced in (all) the land?[37]

Nawāb Ṣiddīque Ḥasan Khān says that here *Iram* does not mean *Bhisht-i-Shaddād*, (*Shaddād's* Paradise) but here it represents the name of 'Ad's grandfather, and it is mentioned so that it may become clear that 'Ad here means the nation of 'Ad, decedents of *Iram,* similarly *dhāt al-Imād* (the holder of the pillars) does not indicate any specific building, rather it indicates their grandeur and power. This nation had been so

strong and powerful that none of the tribes even dared to compete with them. According to him *amid al-Qaum* means either the head of the nation or those who constructed magnificent buildings. He further points out that "*bahist-i-shadād*" event is totally wrong; and "is lie over lie and accusation." The author supports his argument, by quoting copiously in the book the views of Jalāluddin al-Suyūtī, Muḥammad bin 'Ali al-Shawkānī, Najmuddin Muḥammad, Ibn Khaldūn, etc, and he says, "This all is Israelites myth and fabricated statements of heretic."[38]

In this work, the author has attempted to quote such statements that explain and highlight the characteristic features of the *Qur'ān*. Besides, the book also deals extensively with important aspects of translation and interpretation such as the literary, linguistic and grammatical meanings and explanation of the words and phrases used in the *Qur'ān*. The context of revelation of different verses as well as the miraculous nature and imitable style of the book have also been properly highlighted[39]. In short, the author has taken into full consideration of all facets of the subject while writing this *tafsīr*.

He quotes, like other exegetes, the opinion of others—different and diverse—regarding abbreviated letters (*Ḥurūf al-Muqattaʻāt*). After presenting their views, he concludes that if anyone aspires to reach a non-contradictory opinion in accordance with his predecessor, one should accept and knows that in these words there is some wisdom hidden which is beyond our comprehension and mental faculty.

In the interpretation of the verse وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَى عَبْدِنَا فَأْتُوا بِسُورَةٍ مِنْ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللهِ إِنْ كُنْتُمْ صَادِقِينَ, (And if ye are in doubt as to what We have revealed from time to time to Our servant, then produce a *Surah* like thereunto;)[40] he mentions some important points regarding miraculous nature of the *Qur'ān* comprehensively but very briefly. He regards the verse [وَلَنْ تَفْعَلُوا[41]] as indication of forecasting events that the opponents of Islam (from the Propheticﷺ period to the present) have not produced anything challenging to the *Qur'ān*.[42]

In brief, it is rightly said that had the Nawāb not produced any other book, this single, spectacular contribution would immortalized his name in the field of Islamic studies. When the author sent a copy of the book to the Ottoman Sultan, 'Abdul Hamīd Khān, the latter was greatly pleased to receive it and awarded him the prestigious Majīdī

Order. The Prime Minister of the Ottoman Empire, Sayyid Khayr al-Dīn Pasha also congratulated him on this book.

Nayl al-Marām min Tafsīr Ayat al-Aḥkām

This is the second most important book of Nawāb on *Tafsīr* produced in Arabic language. The book containing 240 pages was published by the ʿAlawī Press at Lucknow in 1292 A.H. It contains interpretation of 255 legislative verses of the *Qur'ān* relating to prayers, *Zakāt* (poor-due), *Ḥajj*, lawful and forbidden things, etc.[43] wherever necessary, meaning and explanation of difficult Arabic words and expression have been properly elaborated. In this *Tafsīr*, he first writes name of the *Surah*, then mentions whether the *Surah* is Makkī or Madni, or how many verses are revealed in Makkah and Madinah. In case of differences of opinion he quotes both and, some time he, also mentions the context of revelation. The book embodies a fine, authentic interpretation of the said *Qur'ānic* verses in a precise, explicitly defined and eloquent manner. The interpretations are also substantiated by the mention of relevant traditions of the Prophet as well as sayings and opinions of different *Imāms* and renowned religious authorities and personalities, therefore such an approach renders the book a rich and authentic source of information and knowledge on the subject. The author is fully justified in his claim that it was the first book of its kind, and that alike of it was not produced earlier.[44]

Tarjumān al-Qur'ān bi-Latā'if al-Bayān

This book in seventeen volumes spread on 8355 pages, is an important exegesis of the *Qur'ān* in Urdu language, wherein the author has reproduced material from *Mudiḥ al-Qur'ān* of Shah ʿAbdul Qādir which is said to have left its deep impact upon the Muslims of the Indian sub-continent in their understanding of the *Qur'ān* in the eighteenth century. The other sources, from which the author has quoted profusely and meticulously, are *Tafsīr* of Ibn Kathir, *Fatḥ al-Raḥmān* of Shāh Walīullāh, *Fath al-Qadīr* of al-Shawkānī, and *Fath al-Bayān* of the author himself.[45]

While explaining the verses of the *Qur'ān*, Nawāb has cited instantaneously other explanatory verses of the *Qur'ān* and the relevant Prophetic Tradition for further elaboration. He has also given marginal translation of these supplementary verses. This book is an important contribution to *Tafsīr* literature in the Indo-Pak sub-continent as it provides an authentic and rich source of a wide range of knowledge and information to the Urdu readership.

The first two volumes of the work of Nawāb Ṣiddīque Ḥasan Khān, with continuous pagination, were published in Lahore in 1307/1889, and the third volume with continuous pagination was published in 1307/1890. The fourth, fifth and sixth volumes of the work with different pagination were published in 1307/1890 and 1310/1892 respectively. The seventh volume which commences with Surah Banī Isra'il, published in 1310/1892, was not the endeavour of Nawāb Ṣiddīque Ḥasan Khān rather that of Muḥammad ibn Hashim who belonged to the village Qadiyan of Lahore district. Likewise, the eighth, ninth, tenth and eleventh volumes were published in 1310/1892, 1312/1894, 1312/1894, and 1316/1898, respectively. Although bearing the name of the Nawāb but it appears to be the work of Muḥammad Hashim as well. The twelfth and thirteenth volumes are either missing or have not been published but the later assumption seems to be more valid and preferable. The fourteenth and fifteenth volumes, published 1319/1901 is the work of Maulānā Dhu al-Fiqār Ahmad Bhopali, and these two volumes were published under his name. The sixteenth and seventeenth volumes are again the work of the Nawāb and were published in 1308/1890.[46]

The work of Muḥammad Hashim differs in certain aspects from that of the Nawāb. It was the usual approach of Nawāb while explaining the verses of the *Qur'ān* to cite other verses of the *Qur'ān* interconnected with them as well as the *Ḥadīth* for further elaboration. He has given a marginal translation of these supplementary verses but not that of the *Ḥadīth*. In contrast, Muḥammad Hashim has given not only the translation of the explanatory verses of the *Qur'ān* but also that of the *Ḥadīth* and, instead of placing them in the margin, he has incorporated both of them in the text. It is also important to point out that the sources from which they have borrowed the material are the same.

As for as the work of Maulānā Dhu al-Fiqār Ahmad is concerned, he on the one hand, discontinued the style of Muḥammad Hashim and carried on the style as used by Nawāb on the other, i.e., marginal translation of the explanatory verses of the *Qur'ān*, leaving behind that of the *Ḥadīth*.

As has been already stated that Nawāb's interlineal translation is nothing more than the reproduction of the literal rendering of *"Mudiḥ al-Qur'ān"*, with the simple exception in some places where he thought appropriate, he preferred the literal translation of Shah Walīullāh's *Fatḥ al-Raḥmān*. The following examples will further illustrate the point:

Shah Abdul Qadir's rendering of the verse إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ [47] reads:

تجھ ھی کو ھم بند گی کریں اور تجھ ھی سے مدد چا ھیں

While that of the Nawāb's reads as:

تجھ ھی کو ھم بند گی کرتے ھیں اور تجھ ھی سے مدد چا ھتے ھیں. [48]

Again, Shah Abdul al-Qadir's rendering of the verse اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ is:

د کھا ھم کو راہ سیدھی

While that of the Nawāb is:

چلا ھم کو راہ سید ھی۔ ثا بت رکھ ھم کو کھلے راستے پر. یا ھدایت کر ھمیں زمان آینده میں [49]

Muḥammad Hashim also maintained the same method of presentation. For example:

وَاذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا قَالَ كَذَلِكِ قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّنٌ وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَقْضِيًّا [50]

While explaining the above verses, he maintains in Mudiḥ al-Qur'ān as:

اور مز کور کر کتاب میں مریم جب کنارے ھوئ اپنے لوگوں سے ایک شر قي مکان میں ۔ پھر پکڑلیا ان سے ورے ایک پرده ۔ پھر بھیجا ھم نے اس پاس اپنا فرشته ۔ پھر بن آیا اس کے آگے آدمی پورا (یعني جوان خوبصورت)۔ بولی مجھ کو رحمان کی پناه تجھ سے ۔ اگر تو ڈر رکھتا ھے ۔ بولا میں تو بھیجا ھوں تیرے رب کا کہ دے جاؤں تجھ کو ایك لڑکا ستھرا ۔ بولی کھاں سے ھوگا میرے لڑکا اور چھوا تك نھیں مجھ کو آدمی نے اور کبھی نہ تھی میں بدکار ۔ بولا یوں ھي فرمایا تیرے رب نے۔ وه مجھ پر آسان ھے اور اس کو ھم کیا چاھیں لوگوں کے لیے نشانی اور مہربماری طرف سے اور ھے یہ کام ٹھہرچکا

Tarjuman al-Qur'ān of Nawāb Ṣiddīque Ḥasan Khān, it reads as:

اور مز کور کر کتاب میں مریم کا جب کنارے ھوئ اپنے لوگوں سے شر قي مکان میں ۔ پھر پکڑلیا ان سے ورے ایک پرده ۔ پھر بھیجا ھم نے اس پاس اپنا فرشته ۔ پھر بن آیا اس کے سامنے آدمی پورا ۔ بولی مجھ کو رحمان کی پناه تجھ سے ۔ اگر تو ڈر رکھتا ھے ۔ بولا میں تو بھیجا ھوں تیرے رب کا کہ دے جاؤں تجھ کو ایك لڑکا ستھرا ۔ بولی کھاں سے ھوگا میرا لڑکا اور چھوا نھیں مجھ کو آدمي نے اور میں بدکار کبھي نہ تھي ۔ بولا یوں ھي فرمایا تیرے رب نے۔ وه مجھ پر آسان ھے اور اس کو ھم کیا چاھیں لوگوں کے لیے نشاني اور مھر ھماری طرف سے اور ھے یہ کام ٹھہر چکا ۔

Qadi Dhu al-Fiqār Ahmad Bhopali also mentioned the same method of presentation, e.g. the meaning of the verse:

حم وَالْكِتَابِ الْمُبِينِ ۚ إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

In *Mudih al- Qur'ān* runs:

قسم ہے اس کتاب واضح کي ہم نــے رکھا اس کو قرآن عربي زبان کا ۔ شايد تم سمجھو ۔

While in *tarajuman al- Qur'ān*, it reads like this:

قسم اس کتاب واضح کي ہم نــے رکھا اس کو قرآن عربي زبان کا ۔ شايد تم سمجھو ۔[51]

Likewise, the Nawāb, in the last two volumes, also carried on his old style, e.g. the meaning of the verse:

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ

In *Mudih al- Qur'ān* runs:

اور ہم نــے رونق دي ورے آسمان کو چراغوں ســے اور ان ســے رکھي ماريپھنك شيطانوں کي اور رکھي ان کے ليــے مار دھکتي آگ کي۔

While in *tarjumān al- Qur'ān*, it reads:

اور ہم نــے رونق دي ورے آسمان کو چراغوں ســے اور ان ســے رکھي ماريپھنك شيطانوں کي اور رکھي ہــے ان کو مار دھکتي آگ کي۔

On the whole, this work is an important contribution to the field of *tafsīr* in Indian subcontinent. An Urdu rendering like this in a society where time-honored customs and traditions had a stronger hold than religious rites, is to be considered a miracle *(karāmāt)* at the hands of the Nawāb and his successors.

Other *tafsīr* works of Nawāb Ṣiddīque Ḥasan Khān

Besides above mentioned works, he has authored some other books (booklets) on various themes of *tafsīr* of the *Qur'ān*. Some of them are mentioned below:

Al-Iksir fī Usūl al-Tafsīr, (In Persian), contains 126 pages. It is divided into three chapters preceded by a preface, the preface deals with the literal and legal meaning as well as importance of *tafsīr*. The first chapter is devoted to the principles of *tafsīr* while the second chapter gives an account of 1300 books on *tafsīr* along with the names of their authors. It was first published in 1291 A.H by Nizami Press of Kanpur.[52]

Ifādat al-Shuyūkh bi-Miqdār al-Nasikh wa Al-Mansūkh, (also in Persian), comprises of 84 pages and was first published in 1288 A.H by the Nizami Press of Kanpur. It consists of two chapters preceded by a preface. The preface deals with the meaning of *Naskh* (abrogation) of *Qur'ānic* verses and traditions of the Prophet Muḥammad as well as the regulations related to it. The first chapter discusses the differences of opinion among the *'ulemā'* (Muslim religious scholars) regarding abrogation of certain *Qur'ānic* verses. The second chapter throws light on the abrogating and abrogated traditions of the Prophet. The total number of the abrogated Apostolic Traditions has been described by the author to be twenty-four.[53]

Faṣl al-Khetāb fi Fasl al-Kitāb, (in Urdu), contains 95 pages, was first published in 1404 A.H by Matbaʿ Zahid Bashir Printers in Lahore. It deals with merits and usefulness of the Glorious *Qur'ān* in the light of the authentic traditions of the Prophet and sayings of the *Imāms*. The correct numbers of the chapters of the *Qur'ān* and its verses along with their virtues have also been discussed in it.[54]

Manhat al-Mannān fi Bayān-i Naskh al-Sunnah bi-l-Qur'ān, (in Arabic), containing 2 pages, was published in 1895 A.D, by the Shahjahaniyyah Press of Bhopal. It was written in response to the question that whether the *Qur'ānic* verses can be abrogated by Prophetic (ﷺ) traditions, and the answer is in positive.[55]

Tazkir al-Kul bi-Tafsīr al-Fateḥat wa Arbaʿ-un Qul, (In Urdu), containing 62 pages as the title clearly reveals, it consists of interpretation of *Surah al-Fateḥa, Kaferun, Ikhlas, Falaq* and *Surah al-Nās*, written for common masses, easy translation line by line while *tafsīr* is in footnote.[56]

Tanzzah al-Bustān li-Bayān-i mā Y'atamid 'alaihe fi tafsīr al-Furqān, (In Persian) contains 2 pages, was published in 1895 A.D, by the Shahjahaniyyah Press of Bhopal. It was written in response to the question that which is the most authentic commentary of the *Qur'ān*.[57]

Tasheed al-Kaukh Bayān-i Miqdār Nāsikh wa al-Mansūkh, (In Arabic), containing 2 pages, was published in 1895 A.D, by the Shahjahaniyyah Press of Bhopal. In this booklet, five abrogated verses of the *Qur'ān*, and ten abrogated *Aḥadīth,* with reason of their abrogation, are mentioned.[58]

Aiqāz al-Wasnān bi-Ijtma' al-Shirk ma'al-Īmān, (In Arabic) containing 3 pages, was published in 1895 A.D, by the Shahjahaniyyah Press of Bhopal. In the light of the verse وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ And most of them believe not in Allah without associating (others as partners) with Him![59], it has been made clear, in the book, that there is no possibility of having the faith and polytheism together in a man at the same time.[60]

Qaziat al-Azal bi-Zyadat al-'Umr wa-Takhir al-Ajal, (in Arabic), containing 10 pages, was published in 1895 A.D, by the Shahjahaniyyah Press of Bhopal. This booklet is in response to the question that some *Qur'ānic* verses apparently seem contradictory regarding to the age of the people; and the answer to this issue as given by Nawāb was, first he collected together all the verse related to it and then he aptly illustrated and compared theses seemingly contradictory verses in such a way that their apparent contradiction quickly fades away.[61]

Ráfa' al-'Iltibās an Athr-i 'Ibn Abbas, This treatise was written on the commentary of Ibn Abbas وفى كل أرض نبي كنبيكم وآدم كآدم، ونوح كنوح وابرهيم كابراهيم وعيسى كعيسى (In each of those earths there is a Prophet like your Prophet, an Adam like your Adam, a Noah like your Noah, an Abraham like your Abraham, and a Jesus like your Jesus) on the verse اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ[62] (Allah is He Who created seven Firmaments and of the earth a similar). Nawāb proved it unauthentic in the treatise. It was written in Arabic, containing 6 pages, first published in 1895 A.D, by the Shahjahaniyyah Press of Bhopal.[63]

Faḍā'il al-Qur'ān, It was written in Urdu published from Lahore in 1305/1887

Conclusion

In conclusion, it is safe to assert that Nawāb Ṣiddīque Ḥasan Khān devoted his whole life for the revival and reform of the Muslims of the whole world in general and of the Indian sub-continent in particular. He sought to achieve that objective by producing and popularizing authentic literature on different Islamic sciences especially of the *Qur'ān*, and *Ḥadith*, in all three major languages of the then Muslim world, i.e., Arabic, Persian, and Urdu. It was this endeavor that most of his works were published during his life time from all the three main centers of Islamic learning in those days, i.e., India, Egypt, and Constantinople. As a result, they soon became famous throughout the Muslim world and earned his great reputation as a prolific exegete, author and religious reformer.

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[3] *Ibid.,* pp. 60-65

[4] C. W. Troll, *Islam in India: Studies and Commentaries* (Vikas Publishing House, New Delhi, 1982) vol 1, pp. 135-161.

[5] Zubaid Aḥmad, *Contribution of India to Arabic Literature* (Bikshit press, Allahabad, 1945) pp. 15-33

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[7] Jalāl al-Dīn Suyūtī, *op.cit.,* pp. 66-67

[8] *Ibid.,* p.72

[9] *Ibid.,* pp. 73-74

[10] *Ibid.,* p. 77

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[19] Dr. Abu Ameenah Bilāl Philips, *Usool at-Tafseer* (Riyadh: International Islamic Publishing House 2007) p. 40

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[21] *Ibid.,* pp. 40-41

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[23] Nawāb Ṣiddīque Ḥasan Khān, *Tarjumān al-Qur'ān be latā'if al-Bayān,* (Agra: Mufīd-i-'Ām 1312 A.H) vol, 1 p. 75

[24] The Qur'ān 2:173 tr. 'Abdullah Yusūf 'Alī

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[27] Nawāb Ṣiddīque Ḥasan Khān, *Tarjumān al-Qur'ān be latā'if al-Bayān,* vol.I *op.cit.,* p. 203

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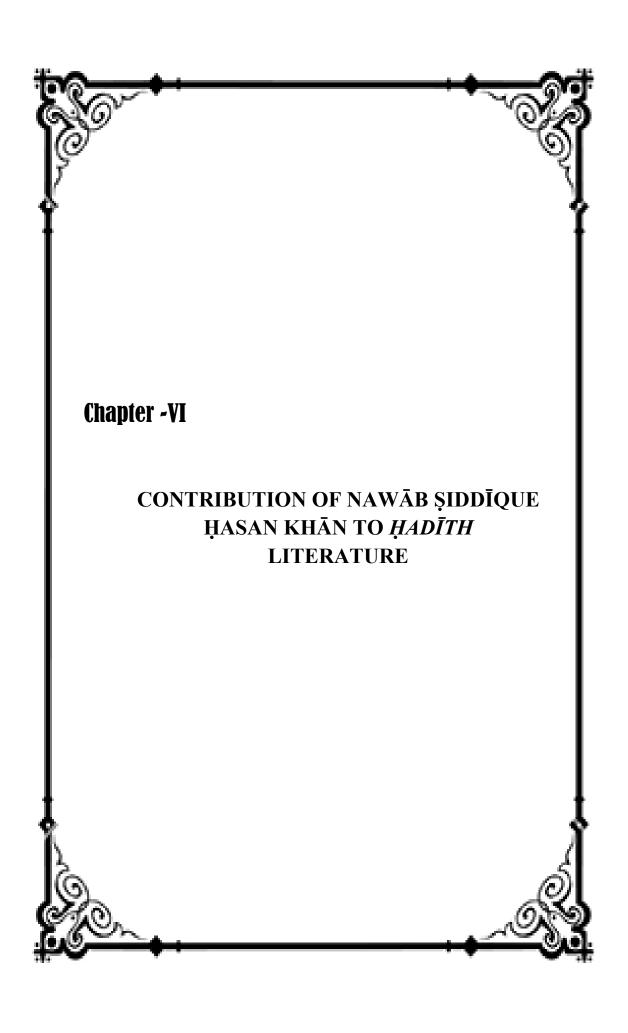
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Chapter -VI

CONTRIBUTION OF NAWĀB ṢIDDĪQUE ḤASAN KHĀN TO *ḤADĪTH* LITERATURE

The science of *Ḥadīth* in India

The first ever expedition of Arab Muslims came to India during the period of *Khilāfat al-Rāshudūn* (632-661 A.D). Later on they gained complete victory over India under the Umayyads. Though, the science of *Ḥadīth* had underwent many stages of development till then but neither the 'ulemā' nor the government had made any effort towards the compilation of *Ahādīth* which could result in the collection of innumerable scattered *Aḥādīth*. It was 'Umar bin 'Abdul 'Azīz (682-720) often regarded as the fifth caliph; for he ruled on the pattern of his predecessors—*Khilāfat al Rāshudūn*, who devoted much attention towards the immediate need of time and thus started the work of compilation of *Aḥādīth*, though it was not under state control. In this glorious period of its development, the science of *Ḥadīth* was introduced into India, but its real development in India started after a long time. Twenty one Names of *Muhaddithīn* were found who were racially Indian as mentioned by Dr. Isḥāque in his book *"India's Contribution to the Study of Ḥadīth Literature"*. They had reached the different corners of the Muslim world and there they achieved the distinction of becoming famous *Muhadditīin* scholars of Islam. Amongst them: Al-Awzāī (d. 157A.H) in Syria, Najīh 'Abd al-Raḥmān al-Sindhī (d. 170 A.H) in Madina and Baghdad and Rajā al-Sindhī (d.222 A.H) are famous.[1]

The first centres of *Ḥadīth* were established towards the close of the third century of Hijrah, after the establishment of two Arab states i.e. Mansoorah and Multān. Among the traditionalists who transmitted the knowledge of *Ḥadīth* in these centres, Ahmad bin Sālih, Ahmad bin Muhammad (d. 990 A.D.) and 'Abdullah bin Ja'far bin Murrah are most prominent. We can trace the development of the science of *Ḥadīth* from this period. But later on, it declined under the influence of the Ismā'īlites, which occurred in the second half of fourth century A.H. Since Ismā'īlites were hostile to the *Sunnis* and their beliefs, they ruined all the centres of knowledge, and traditionalists were either compelled to emigrate, or to force to stop their scholarly activities.[2] Consequently, the 'ulemā' of Sindh failed to maintain contact with other Islamic centres, and the sciences of *Ḥadīth* came almost to a standstill. Due to these reasons, *Ḥadīth* could not be introduced in North India.

The second period of the development of the science of *Ḥadīth* in India began under the Ghaznavids (998-1186 A.D.). Lahore became the centre of *Ḥadīth* during the

reign of Sultan Maḥmūd of Ghazna and his successors. Shāh Ismāʿīl was first traditionalists who left Bukhārah in 1004 A.D. and settled in Lahore. He was a commentator as well as a traditionalists and a keen propagator of Islam. His efforts succeeded and soon after his arrival, Lahore became a famous centre of *Ḥadīth*. In this period a number of other traditionalists such as Abul Ḥasan ʿAlī bin ʿUmar of Lahore (d. 1136 A.D.) Abul Falāh ʿAbd al-Samad bin al-Raḥmān of Lahore (d. 1158 A.D.) and Abul al-Qāsim Muhammad bin Khalaf of Lahore (d. 1148 A.D.) were also doing their best to develop the *Ḥadīth* literature.

At the end of Ghaznavids rule, Imām Ḥasan al-Saghānī (d.650 A.H), the greatest *Muhaddīth* of the time flourished. His work entitled *al-Mashāriq Anwār* is considered the first most significant work of *Ḥadīth* in India. It was the book on which higher education was based till the 8th century A.H. Students from abroad used to come to India to learn *Mashāriq al-Anwār*. In view of its importance several *'ulemā'* wrote commentaries on it and Khurram ʿAlī Bilhorī translated it into Urdu.[3]

The establishment of the Delhi Sultanate (1206 – 1526) saw the beginning of the third period of the development of *Ḥadīth* in India. This period was totally the golden period of the development of *fiqh* because the Delhi Sultān were the followers of Hanafī school of thought, and Muslim jurists enjoyed special privileges bestowed by the rulers. Consequently, the general inclination was to develop Islamic jurisprudence. For example, it is said that in the period of ʿAlā' al-Dīn Khijī (1296-1316 A.D.) out of forty six *'ulemā'* there was only one scholar, named Shams al-Dīn Yahyā (d. 1055 A.D.) who took interest in the knowledge of *Ḥadīth*.[4] Though, till the end of the period of Delhi sultanate, the attitude of the *'ulemā'* and the kings towards *Ḥadīth* was disappointing, a third group, that mystics, stood up with passion, for promoting *Ḥadīth* literature. By the efforts of these mystics, four school of *Ḥadīth* learning were established and a renaissance of *Ḥadīth* was ushered in under the patronage of Shaikh Niẓām al-Dīn Awliyā' (d. 725 A.H) Shaikh Sharaf al-Dīn Yahyah al-Manirī and Sayyid ʿAlī Ḥamadānī (d. 786 A.H). The *Khānqāhs* of these divines became the centres of *Ḥadīth*.

It was in the beginning of 9th century of *Hijrah*, after the establishment of the Bahmanī Sultanate (1347-1527) in Deccan and Muzaffar Shāhī (1407-1537) in Gujarat that the fourth period of development of *Ḥadīth* started. According to Mohd Isḥāque this period was the revivalist period of the science of *Ḥadīth*[5] up to that period a number of

jurists had come to India under the patronage of the rulers from the other Muslim countries but except 'Abdul 'Azīz al-Ardbilī no other *Muhaddīth* of repute come to India.[6] In this period owing to the patronage of the above mentioned two Muslim states and the opening of sea routes, the *Muhadddithīn* started to come to India from Hijāz and Egypt and in the middle of 10th century the science of *Ḥadīth* was rapidly developing.

In 10th century of *Hijrah*, under the influence of Hindu culture, a number of innovations and moral evils crept in amongst the Indian Muslims. The people in general started to worship saints and tombs whom they regarded as divine. To clear and help the Muslim minds to return back to the true Islamic teachings, some Muslim reformists and revivalist appeared in India who spent all their efforts to keep the Muslims away from un-Islamic influences. This they did through their writings, discourses and practical efforts. Among them the first and foremost were Mujadid Alaf thānī Shaikh Aḥmad Sirhindī (d. 1034 A.H) and Shaikh Abdul Ḥaque Muḥaddīth Dihlavī (d. 1052 A.H). They fought against the innovative and un-Islamic influence and thoughts of the Muslims and called them back to the *Qur'ān* and *Ḥadīth*.

Therefore, from the middle of 11th century to the middle of the 12th century, we find a chain of *Muḥaddithūn* in India. Amongst them Shāh Walīullāh Dehlavī (d.1176 A.H) and his decedents and disciple played a remarkable role in the development of *Ḥadīth* in India. They also did valuable service both through teaching and writing.

In the 13th century of *Hijrah*, with the establishment of Dār al-Uloom Deoband and Maẓāhir al-Uloom Saharanpur began the modern period of the development of *Ḥadīth* in India. Before the establishment of these institutions, the Indian students' desired of receiving higher education in *Ḥadīth* used to go to Ḥijāz. These institutions not only imparted higher education in *Ḥadīth* in India but also played a very important role in the development of this science. These institutions are more progressive as compared to the institutions in the other Muslim countries in the teaching of *Ḥadīth*. Abul Ḥasan 'Alī Nadvī writes "As opposed to the great religious *madarasahs* and universities of Egypt and Syria where only the traditional and particular genre of *Ḥadīth* are thought, the *madarasahs* of India and Pakistan impart and teach the complete study of the Ṣihāh Sittā (six authentic books of *Ḥadīth*). In particular *Tirmīdhī* and *Bukhārī* and to a certain extent *Abū Daūd* and *Muslims* are taught in a critical method. Besides, *Taḥāvī* and *Muwwattā* are also critically studied"[7]. Keeping in mind this historical

background of the development of the science of *Ḥadīth* in India it is not difficult for us to fix the place of India in the history of science of *Ḥadīth*. Thus the greatest thinkers of the Muslim world accept this fact and speak admirably about the scientific achievements of Indian scholars in this field. Dr. Ishāque writes the statements of Allamā Rashid Riḍā (1865- 1935) of Egypt in the introduction of his book *"India's Contribution to the Study of Ḥadīth Literature"*, "If our Indian scholars had not devoted attention towards the science of *Ḥadīth* in this modern period, this science would have declined in the East because this science was already on the declined in Egypt, Syria, Irāq and Hijāz in the 10th century of *Hijrah* and had reached the last stage of its weakness in the beginning of 14th century of *Hijrah*.[8]

Nawāb's contribution to *Ḥadīth* Literature

In view of the above, it may fairly be claimed that the science of *Ḥadīth* in India developed and flourished since the advent of Islam in India, and the important books of *Ḥadīth* literature has been introduced to the Indian subcontinent by the Indian scholars who sincerely devoted their life-long preoccupation with the life of Prophet and his traditions, solely motivated by a sincere devotion to the life and precepts of the Prophet. At the same time, it cannot be said for definite that their attempt is the last and final in this field. Likewise, one such attempt was made by Nawāb Ṣidddīque Ḥasan Khān by delving into the field of *Ḥadīth* literature.

Being a prominent representative of the *Ahl-i-Ḥadīth* movement, Nawāb naturally championed the cause of *Ḥadīth*. First, while commenting on the history of *Ḥadīth* literature in the sub-continent, he pointed out that cultivation of this subject in this country had been very meagre from the beginning of the advent of Islam in it. And particularly after the invasion of this country by Maḥmūd Ghaznavī, its study was almost totally neglected, as Muslim scholars were more interested in the study of sciences of Hanafī Jurisprudence than in the study of *Ḥadīth*.[9] According to Nawāb, 'Abdul Ḥaque Muḥaddīth Dehlavī was the first eminent Indian traditionalists. He was also full of prise for the contribution made by 'Abdul Haque's son Nūr al-Ḥaque as well as by Shāh Walīullāh and the members of his learned family to the popularization of *Ḥadīth* in India.

Nawāb Ṣiddīque Ḥasan Khān also tries his best to revive the *Sunnah* and to refute innovation, and for this purpose he played a prominent role in the publication and advancement of *Ḥadīth* learning not only in India, but in the whole Muslim world. He

seems to be the first man who encouraged students to memorize the *Ṣaḥīh al-Bukhārī* and *Bulūgh al-Marām*. For the promotion and dissemination of *Ḥadīth* he announced one thousand Rupees for memorising *Ṣaḥīh Bukhārī* and one hundred Rupees for *Bulūg al-Marām* respectively. Among the persons who take part in this contest only two names have been mentioned so far—one Maūlānā Hakim ʿAbdul Wahhāb Dehlavī and the other Maūlānā ʿAbdul Tawwāb Ghaznavī. After completing the task Maūlānā ʿAbdul Tawwāb gave the information to the Nawāb, he not only rewarded him but also fixed thirty Rupees per month a scholarship till death, but within fifteen days after announcing it he passed away.[10]

Moreover, he also arranged for the transmission of *Ḥadīth* into Urdu to introduce it to the Urdu knowing people. He appointed ʿAllāmā Waheed al-Zamān and Badiʿ al-Zamān for the purpose and got *Sihāh Sittah* translated into Urdu along with *Muwwatā* of Imām Mālik. He also published rare books on the traditions. In 1868, when he travelled to perform his pilgrimage to Makkah, he copied ancient manuscripts of *Ḥadīth* in Ḥijāz and brought them to India. Among the books published by the Nawāb, *Fath al-Bārī Sharah Ṣaḥīh Bukhārī* which he bought in six hundred Rupees then published it from Būlāq Press Egypt in 1300/1872 with the expense of twenty five thousand Rupees.[11] He himself wrote about 40 voluminous and small books on this subject in all three languages which he had mastered, i.e., Arabic Persian and Urdu, and published and distributed them.

Nawāb's thought regarding *Ḥadīth*

According to Nawāb, *Ḥadīth* is the only source, which gives the complete information of Prophet's life and Habits (*Sunnah*). In every age, it provides the spiritual, moral, and righteous as well as scholastically glows to the whole *Ummah*, just what the *Saḥābah* got directly from the Prophet. Not only the glow, but also the temperament of Prophet and his companions, transmitted to the later generations. In the long span of Islamic history, hardly we can find an era which is blank from the people who are true descendents of *Saḥābah* in respect of their faith and deposition

Nawāb was totally against all kinds of innovations in religious matters. He regarded *bidʿah* (innovation) as the antithesis of *Sunnah* and therefore he mentioned that it must be rejected. Like *Ahl-i-Ḥadīth* scholars, he did not approve of even *bidʿah Ḥasanah* (commendable innovation), as it has no precedent in the life and thought of

Prophet. He was of the firm belief that innovation creates darkness, while *Sunnah* creates light.[12] Regarding *Ḍa'eef* (week) and *Maḍhū'* (false or forged) traditions, Nawāb Ṣidddīque Ḥasan Khān's attitude was clear. To him, *Maḍhū'* and *Ḍa'eef* traditions played the most important role behind the occurrence of turmoil's, conflicts, doubts and controversies in Islamic history. There is no light, clarity and reality or promise and support of Allah to *Maḍhū* and *Ḍa'eef Ahādīth,* as compared to *Qur'ān* and *Ṣaḥīh Ahādīth* (authentic traditions). Being eminent traditionalists, the Nawāb emphasised the importance of *Ḥadīth* as a rich source of Jurisprudence. Unlike Aligarh modernist, he accepted as genuine the entire corpus of the Prophet's sayings collected in the six canonical books called *al-Sihāh al-Sittah.* He argued that the classical specialists in *Ḥadīth,* such as *Bukhāri* and *Muslim*, were fully equipped with resources and methodology for discriminating between genuine and fabricated tradition.[13]

Nawāb was of the opinion that the tradition of the Prophet occurred first then the verses of the *Qur'ān* were revealed in support of it. For example about ablution (*Waḍhū'*), it was started in Makkah and the relevant *Qur'ānic* verse was revealed in Madina. In the same way the sermon of Friday was made compulsory in Makkah but the verse was revealed in Madina[14].

Nawāb Ṣidddīque Ḥasan Khān also believes in the abrogation of certain *Qur'ānic* verses by the *Sunnah* (tradition). In support of this view, he explain the verse

مَا نَنْسَخْ مِنْ آَيَةٍ أَوْ نُنْسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلِهَا

None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar;[15]

He has rejected the view of Imām Shāfi', that the *Qur'ānic* verses were not abrogated by continues tradition.[16]

Nawāb Ṣidddīque Ḥasan Khān not only accept *riwāyah* (narration of the traditions) but also *dirāyah* (knowledge of Arabic language and grammar) for example in his book *al-Idā'*, he quotes a comprehensive narration of Abū Hurairah regarding the signs of the Day of Resurrection, after while giving the reference of *Marfū'*(attributed tradition) narration of Ḥaḍrat Anas

"ان في سنة المائتين يكون كذا و كذا، و في العشر والمائتين كذا و كذا"

That is in 200 A.H, and in 210 A.H, so and so will happen. After this, in order to prove this narration as fabricated, he presented the following argument in support

ان التاريخ لم يكن على عهد رسول الله ﷺ وانما وضعوه على عهد عمر، فكيف يجوز هذا على عهد رسول الله ﷺ ان يقال فى سنة كذا يكون كذا[17]

However, Nawāb Şidddīque Ḥasan Khān accepted the narrations regarding the signs of the Day of Resurrection, which are strong both in *riwāyah* as well as *dirāyah*.

Nawāb's important works on *Ḥadīth* are briefly mentioned below.

'Aun al-Bārī li- Hall-i-Adīllat al-Bukhārī

The book written in Arabic, contains 1635 pages in two volumes, is a commentary on the resume of Şaḥīḥ *Bukhārī* prepared by Abū al-'Abbās Zain al-Dīn Ahmad ibn 'Abd al-Latīf al-Sharīf al-Zabīdī (d. 1486 A.D) under the title *al-Tajrīd al-Sarīh li-Ahādīth al-Jami' al-Sahīh*, hand book of *Ahādīth Marfu'ah* and *athar*.[18]

The purpose behind the compilation of these works as it was necessary to introduce briefly the style and method of presentation which Bukhārī has observed in his *Sahīh*. Bukhārī divided his work into chapters, under which the traditions were classified. But on numerous occasions a single *Ḥadīth* was repeatedly cited under different chapters if it had even a slight connection with any of the chapters.

The main significance of Zabīdī's wok is that the repetition of traditions is avoided, citing the repeated *Ahādīth* only once under relatively more appropriate chapters. This method of Zabīdī reduced the volume of Bukhārī's work.

Zabīdī's brief commentary in the margin, however, seems quite insufficient for a reader to understand perfectly the underlying idea of the *Ḥadīth*. In fact, Zabīdī has given only the meaning of some difficult words and this alone cannot easily convey the complete idea without referring them to their original source and context.

The Nawāb maintained in his *'Aun al-Bārī* the system and order of Bukhārī and Zabīdī and, with the help of Ibn Ḥajar's *Fatḥ al-Bārī,* al-Qastallānī's *Irshād al-Sarī* and

Shawkānī's *Nayl al-Awṭār,* made an attempt to elaborate and explain the points wherever necessary to convey to the reader the specific meaning of the *Ḥadīth* concerned.

The author made a valuable contribution to the knowledge of *Ḥadīth*; because it is a relatively recent work on Bukhārī, and contains the opinion of both ancient modern scholars. It contains the most significant opinions of Ibn Taiymīyyah in his *Muntaqā al-Akhbār,* of Shawkānī in *Nayl al-Awṭār*, of Zabīdī in *Tajrīd*, of the Nawāb in *'Aun al-Bārī,* and of al-Qastallānī in *Irshād al-Sarī*. A scholar of Islamic Law might find it useful but he would have to be equipped with science of the *Qur'ān*, the whole corpus of *Ḥadīth* and the necessary qualification of *ijtihād*.[19]

Another important point to mention in this context is that the Nawāb was not a blind follower of his predecessors. He has given evidence of his independent position, wheresoever's he felt necessary, by expressing opinions at variance with those of his model teachers and thinkers such as Ibn Taimīyyah, Ibn Qayyim, al-Shawkānī, etc.

This book was first published by the Būlāq Press at Cairo in 1297/1879 A.D in the form of marginal commentary on *Nyal al-Awtār* of Shawkānī. Another edition of the book was published in Bhopal in 1881 A.D. An idea of the importance and contemporary relevance of the book in the whole Muslim world may be realised from the fact that its new edition was published by Dār al-Rashīd of Ḥalab in Syria in 1984 in five volumes containing 4017 pages.[20]

Al-Sirāj al-Wahhāj min Kashaf Matālib Ṣaḥīh Muslim bin al-Ḥajjāj

The language of the book is Arabic and was first published in two big volumes containing 1409 pages, in 1301/1885 from Siddīquī Press at Bhopal. It was also published from *"al-Maktabā al-Athrīyāh"* in Pakistan. The first volume contains 598 pages, while the second volume runs into 805 pages. As the name of the book indicates, it is commentary on the resume of Ṣaḥīh *Muslim* prepared by Hafiz 'Abd al-'Azīm al-Mundhirī (d. 656/1258). It is a valuable storehouse of knowledge on *Ḥadīth* which the author compiled from different sources. While drawing benefits from the commentary of al-Nauvī's (1233/1277A) *al-Minhāj fī Sharah Ṣaḥīh Muslim*, he also criticised him in matters he did not find himself in agreement with him.[21]

Fatḥ al-'Allām Sharḥ Bulūgh al-Marām

This is an explanatory commentary on Ibn Hajar al-'Asqalānī's book *Bulūgh al-Marām min Adillah al-Aḥkām,* a manual of authentic traditions of Prophet dealing with the issues of Muslim jurisprudence. The *Aḥādīth* recorded in it are without *asānid* and repetition, and are mostly reported on the authority of the Companions of the Prophet. There are some *Aḥādīth* narrated through different channels, but the author has given their complete history, their authenticity or otherwise from one channel or the others. At the end of each *Aḥādīth* the original source of it has also been cited, due to which reader does not remain in doubt about the authenticity and originality of any *Ḥadīth*. The curiousness of this book is that it exclusively deals with the problems of *fiqh*.

Due to importance of the book *Bulūgh al-Marām min Adillah al-Aḥkām,* attracted scholars to write commentaries and explanation on it. Among the scholars who wrote their commentaries on it are Qāḍī Sharaf al-Dīn Ḥūsain ibn Muḥammad al-Maghrībī (d.847/1443) under the title *al-Badr al-Tamām* (the full moon), Muḥammad ibn Ismā'īl al-Amir al-Yamanī (d.1182/1768) entitled *Sūbul al-Salām* (the path of peace) and after that Nawāb Ṣidddīque Ḥasan Khān was the third main author who wrote three commentaries on it entitled *al-Rauḍ al-Bisām, Fatḥ al-'Allām* and *Misk al-Khitām* both Arabic and Persian respectively.[22] The Nawāb reproduced in his commentary, the materials from Muḥammad ibn Ismā'īl al-Amir al-Yamanī's *Sūbul al-Salām*, Shāh Walīullāh's *Musawwā* and *Musaffā* and Shawkānī's *Nayl al-Awṭār*.

The main contribution of the Nawāb in this book is that he has assimilated in his commentary the dynamic ideas of Shāh Walīullah, Muḥammad ibn al-Shawkānī, Muḥammad ibn Ismā'īl al-Yamanī and the four *Imāms* namely Malīk bin Anas, Abu Ḥanīfah, al-Shafi'i and Aḥmad bin Ḥanbal. The book is considered very useful for the purpose of enabling an individual, who otherwise properly equipped with the necessary qualification of *mujtahid* to drive rules independently of the four *Imāms* for his everyday life. It can also assist a *Qāḍī* (judge) in having direct and independent approach to the sayings and actions and approbations of the Prophet regarding a particular legal procedure.

Although the name of Abū al-Khair Sayyid Nūr al-Ḥasan, the author's son, is mentioned as author of the book, in reality the Nawāb himself was the author. The book, in two volumes comprising 461 pages, was published from both India and Egypt.[23]

Misk al-Khitām fī Sharaḥ Bulūgh al-Marām

One of the most important books of the Nawāb Ṣidddīque Ḥasan Khān written in Persian language containing 1086 pages was published in two volumes from Lucknow in 1288 A.H and 1290A.H.[24] As the name of the book indicates, it is a commentary on Ibn Hajar al-ʿAsqalāni's book *Bulāgh al-Marām min Adillah al-Aḥkām*. In this book, the opinions of the four *a'immah* are very often reproduced and their interpretations mostly accepted.

The book is divided in two parts. The first part deals with relations between Allah and man (*ʿibādat*), i.e. ablution, prayers, the Friday sermon, *Idhān, Zakāt, Ṣawm, Ḥajj*, etc. The second part deals with relation between man and man,(*muʾamalāt*), i.e. loans, *shirkat* (joint business), *shufah* (pre-emption), interest, *ijārah* (letting of land), *lūqtah* (picking of foundlings), the institution of marriage, divorce etc. The book also has an appendix on *Akhlāque* (the behaviour of man in his everyday life).[25]

Al-Rauḍ al-Bisām min Tarjumat-i-Bulūgh al-Marām

The language of the book is Arabic and was first published from Fārūqi Press in Delhi. As the name of the book indicates, it is a translation of Ibn Ḥajar al-ʿAsqalānī's book *Bulūgh al-Marām min Adillah al-Aḥkām,* a manual of authentic traditions of Prophet dealing with the issues of Muslim jurisprudence. On the front cover of it, the author's younger son Mīr Nūr al-Ḥasan as the author of this book has been mentioned.[26]

Yaqazah ūli-al-Iʾtibār fī maʿ Varadā fī Dhikr al-Nār wa Ashāb al-Nār

The purpose of writing behind this comprehensive book was that once the author got inspiration from the book produced by Hafiz Ibn Qayyim on matters relating to Hellfire and its dwellers. The main significance of the book under review is that it is the first independent work on this subject, as it gives a graphic and comprehensive account of the painful and frightening conditions of Hellfire in the light of the *Qur'ān* and *Ḥadīth*. By composing this book the author also sought to prevent people from committing sins leading to Hellfire. This Arabic book, containing 141 pages was published by the Shahjahānī Press Bhopal in 1877 A.D.[27]

Al-Idrāk li-Takhrīj Ahādīth Radd al-Ishrāk

According to Nawāb Ṣidddīque Ḥasan Khān, this work is an improvement on Muhammad Isma´il's *Radd al-Ishrāk*. It is a collection of the speeches and sermons of Sayyid Ahmad Shahīd, assembled together in book form by Muhammad Isma´il. *Taqwiyyat al-Imān*, a famous book, is its Urdu translation by the same author. According to Nawāb Ṣidddīque Ḥasan Khān it has some limitations in the following respects: The *Ahādīth* were reported without *asānīd* (chain of narrator); no reference to their original sources (*makhārij al-Ahādīth*) was given; some chapters lacked certain relevant *Ahādīth* without which they were incompletely documented, i.e. the chapters did not give a complete idea regarding that particular subject; and the *Ahādīth* were reported in parts only. Nawāb Ṣidddīque Ḥasan Khān completed the *asānid* and traced their sources. He supplemented some chapters with appropriate *Ahādīth* and completed the text (*matn*) of others which the author of *Radd al-Ishrāk* had reported in part. He also explained the meaning of some difficult and unfamiliar words and contributed some chapters without which the contents of the book seemed to him imperfect.[28]

Radd al-Ishrāk was compiled keeping special focus on the social and religious conditions of the Indian Muslims. At that time, the Indian Muslim community was suffering from various social and religious ills which several people made attempts to reform the Muslim community; but Sayyid Aḥmad Shahīd was the first who engineered a widespread campaign against them. This book forms the living memorial to his efforts. Ṣidddīque Ḥasan Khān was also greatly concerned with the miserable condition of the Muslim community not only in India but also in abroad and, therefore, made fresh attempt to explain to the people how futile certain of their traditional practice were. The book comprises the following headings:

Radd al-Ishrāk fi al-´Ilm, in this chapter the author highlights the point that Allah alone knows the secrets of men and of the universe. *Pīrs*, saints and idols are incapable of knowing the secrets of men.

Radd al-Ishrāk fī al-Tasarruf, in this chapter the author has tried to make the people understand that none except Allah can effectively influence their course of action, and *pīrs,* saints and idols cannot divert destiny.

Radd al-Ishrāk fī al-ʿIbādah, in this chapter the author has addressed both Muslims as well as non-Muslim that giving charity and slaughtering animals in the name of *pīrs*, saints and idols is an act of polytheism.

Radd al-Ishrāk fī al-Taqīid, most works of the Nawāb Ṣidddīque Ḥasan Khān contain at least some polemics against *taqlīd*. Here again the author has attacked *taqlīd* and *muqallidūn*, and has praised those who are, according to the author, *ghair muqllidūn*.

Radd al-Bidʿat al-Rūsūm, in this chapter various time-honoured un-Islamic customs and traditions prevalent in the society have been described. For example, extravagant spending on funerals, circumcision and marriage ceremonies, illumination of the graves and the like has been discussed in it.[29]

This book written in Arabic, containing 35 pages was published from Matbaʿ Nizāmī Kanpur in 1290/1873.[30]

Al-Idhāʿah Limā Kān wa Yakūn Bayān Yadayī al-Sāʿah

This book in Arabic contains 96 pages deals with the signs and conditions of the approaching of the Day of Resurrection in the light of the relevant *Qurʾānic* verses and traditions of the Prophet. It was first published by the Siddīquī Press at Bhopal in 1877.

It speaks of the importance and current relevance of the book that later its second edition containing 195 pages was published by Dār al-Kūtūb al-ʿIlmīyyah at Beirut and by Maktābāt al-Thaqāfah at Madina in 1979.[31]

Al-Ḥittah fī Dhikr al-Sihāh al-Sittah

This is one of the most original Arabic works of the author on *Ḥadīth* literature. In it he has compiled all the necessary details relating to the subject, with which no student of *Ḥadīth* can afford to dispense. It was started by *Sūrah al-Fātiḥa* with two sub-chapters. The first sub-chapter discussed on the importance of knowledge and *'ulemā'* while the later one highlights the importance of the scholar of *Ḥadīth* literature and *Muḥadīthūn* in the form of prose and poetry. It is divided into five chapters, the first chapter consists of the discussion of the introduction, origin and development, collection and compilation of *Ḥadīth* literature, while the second chapter comprises of the elucidation of different terminologies of the science of *Ḥadīth*. The remaining chapters

devoted to the study of the six canonical books on *Ḥadīth* and biographies of their compilers. It also throws light on the main merits and virtues of the science of *Ḥadīth*. Other important matters connected with the science of *Ḥadīth* have also been discussed in it.[32]

This book written in Arabic, contains 148 pages was first published in 1283 A.H by the Nizāmī Press at Kanpur. Later, another edition of the book containing 279 pages was published by the Dar al-Kūtūb al-ʿIlmīyyah at Beirut in 1885A.D.

Al-ʿIbarah Mimmā Jāʾa fī al-Ghazw wa'l-Shahādah wa'l-Hijrah

The book comprises on the elucidation about military expedition, martyrdom and emigration, the author collected and classified in it the *Qurʾānic* verses and traditions of the Prophet relating to the virtues of military expedition, martyrdom, *jihād* and emigration in the path of Allah. The book is divided into five chapters and a concluding remark proceeded by a foreword. At the end of the book a fine *qasīdah* (Ode) comprising 72 lines is appended to it in exaltation of the *Sunnah* and disapproval of *taqlīd*.

This Arabic book containing 154 pages was first published by the Shāhjahānī Press at Bhopal in 1294/1877.

Tawfīq al-Bārī li-Tarjumat al-Adab al-Mufrad li-al-Bukhārī

Al-Adab al-Mūfrad is a compilation by Imām Bukhārī containing many traditions on the elegant manners and the good conduct of the Prophet. This translation of *al-Adab al-Mūfrad*, by Nawāb Ṣidddīque Ḥasan Khān was published from Mūfīd-i-ʾĀm Press Agra in 1888 A.D. It consists of 319 pages. The book contains only the translation and not the original text. The chain of narrators has also been omitted to keep a count of the number of traditions every *Ḥadīth* in every chapter tradition is preceded by a number. Translation is accompanied by explanatory notes also. If there is a tradition which is unanimously accepted by the traditionalists, this fact has been indicated. It also contains repeated traditions as well as those between which there are minor verbal differences conveying the same sense and traditions with the same content which have been narrated by different chains of narrators. The language of the translation is archaic but simple, as was the vogue at the time.[33]

Makārim al-Akhlāque

This is the Urdu translation of *Rīyāḍ al-Sālehīn* — a collection of selected traditions from *Sahīhaīn* (two authentic books), *Sunan-i Arba'in* and other authentic traditions by Mohi al-Dīn bin Abī Zakarīyah bin Sharaf al-Nawvī (d.676A.H.), consisting of 268 pages published from Shāhjahānī Press at Bhopal in 1886 A.D. The original text is not given but the *Qur'ānic* verses which are cited in the original book have been repeated. The *asānīd* are omitted. The traditions have been arranged according to the order of the original text, translation of the traditions are followed by explanatory notes. The language and style of writing are old.[34]

'Ain al-Yaqīn

It is the Urdu translation of Imām Ghazālī's *Arba'īn fī Usūl al-Dīn* which was published by the Mustāfaī Press in Delhi in 1856 A.D. It has 276 pages. In this book the original text is followed by its Urdu translation. The original text does not have vowel points. Explanatory notes have been added wherever needed. The translation is literal and the language is archaic. In the beginning of the book there is a short account of the life of Imām Ghazālī, the need for the translation of the work as well its distinctive features. Although the name of Abū al-Nasar 'Alī Ḥasan, the author's son, is mentioned as author of the book, but the Nawāb himself was the author.[35]

Taqwiyat al-'Iqān bi-Sharah Halāwat al-Imān

This booklet of 76 pages was published from Matba'-i ʿĀm Agra in 1886 A.D. It is the explanation of a tradition narrated in *Kītāb al-'Imān* of *al-Mishkāt* which has been cited in *Bāb al-Hub fī Allah* or *Targhīb-i Tarhīb* by Mundhrī. The tradition is as follows:

عن أنس رضى الله عنه ، قال رسول الله ﷺ ثلث من كن فيه وجد بهن حلاوة الإيمان ـ من كان الله ورسوله أحب إليه مما سواها. ومن أحب عبدا لايحبه إلا لله ومن يكره أن يعود فى الكفر بعد أن انقزه الله كما يكره أن يلقى فى النار . (متفق عليه)

"It is reported on the authority of Anasؓ that the Prophet of Allah said: there are three qualities for which anyone who is characterised by them will relish the sweetness of faith: he to whom Allah and His messenger are dearer than all else; he who loves a man for Allah sake alone; and he who has a great and abhorrence of returning to unbelief after Allah has rescued him from it as he has of being cast into Hell."

The three above mentioned qualities have been explained in this booklet one by one. Though the language of this booklet is also old, it is better than that of his books.[36]

Other *Ḥadīth* works of Nawāb Ṣiddīque Ḥasan Khān

Besides above mentioned works, he has authored some other books (booklets) on various themes/topics of *Ḥadīth*. Some of them are mentioned below:

Arba 'un Ḥadīthan fī Faḍā'il al-Haj wa'l-'Umrā, As the name of booklet indicates, it is a collection of 40 traditions of the Prophet related to the *Haj* and *'Umrā* and the exposition of those prayer which is recited at different palaces during the pilgrimage. It was written in Arabic and first published from Shāhjahānī Press Bhopal in 1284/1867, containing 8 pages. Most of the *Ahādīth* which is mentioned in it are Ṣaḥīh (sound) and *Ḥasan* (good).[37]

Tamīmat al-Sabīy fī tarjumat al-Arba'īn fī Ahādīth al-Nabīy, It is a collection of 40 *Ahādīth* written about children and their daily problems. Therefore the *Ahādīth* which are mentioned in this book, take only two or three words and then provided with the necessary translation and explanation. This book was written in Urdu containing 23 pages and was first published in 1291/1874 by the Shāhjahānī Press Bhopal.[38] Later on, another edition of the book was published by the Dār al-Da'wā al-Salafīa at Lahore in 1405/1985.

Bughyat al-Qārī fī Tarjumat Thulāthiyāt al-Bukhārī, The book written in Urdu, containing 21 pages was first published from Shāhjahānī Press at Bhopal in 1291/1874 and again it was published from Siddīquī Press, Lahore, 1312/1894. It is an elucidation of those traditions of Imām Bukhārī's *al-Jami' al-Shahīh* which are narrated by on "three" narrators (the number of such traditions are twenty two) as well as a brief introduction of their life's have been also provided.[39]

Daū al-Shams min Shrah Ḥadīth Bunī al-Islām alā Khams, It is an explanation of five fundamental teachings of Islam; it was published by the Mufid-i 'Āam Press at Agra in 1305/1888. This is an important book in Urdu comprising 132 pages. It consists of a preface, five chapters and a conclusion. In preface, the importance of *'Ilm* (knowledge), while in chapters, the basic tenets of Islam have been elaborately defined.[40]

Al-Harz al-Maknūn min lafẓ al-M'asūm wa al-Māmūn, *Arabu'n* (اربعون) is a type of *Ḥadīth* collection in which forty *Ahādīth* are compiled. There is a tradition for compiling and memorising forty *Ahādīth,* in which it has been emphasised that; the one who learns forty *Ahādīth* for the benefit of the *Ummah,* he will be raised as jurist and scholar on the day of Judgment, and I Prophet will intercede for him on that day. Although, this *Ḥadīth* has been narrated by thirteen companions of Prophet, with little contradiction in words, but among them none of the chains is sound. Allāmah Ibn Jauzī in his book *al-Iklal al-Mutnāhyiah* has criticised it in detail. Imām Shawkānī and other scholars have also termed this *Ḥadīth* as weak. However, in spite of this weakness of the *Ḥadīth,* the scholars of *Ḥadīth* and others in every age have been compiling forty *Ahādīth* under different subjects/essays or under single subject/topic. The first kind of such compilation is of Imām Abdullah bin Mubārak's book.[41] Nawāb Ṣidddīque Ḥasan Khān also compiled a book on this subject, which came out in 1290/1873. from Matba' Sikandrī Bhopal and consists of 21 pages. Nawāb himself writes about this book;

"It is a collection of forty successive traditions, in which each and every *Ḥadīth* is highly sound and strong"[42]

Arbu'n Ḥadīthan Mutwateran, this book in Arabic consists of 13 pages, was published from 'Alvī Publication Bhopal. It is also a collection of forty successive traditions and a valuable collection for those, interested in the science of *Ḥadīth*.[43]

Khair al-Qarain fī Tarjumā al-Arba'īn, it is also a collection of *Arabu'n* (اربعون), in Urdu.

Kashaf al-Kurbā 'An Ahal al-Ghurbā, This book in Persian consists of 42 pages, was published from Mufīd 'Ām Press Agra in 1302/1885. In fact this book is a translation of Ibn Rajb's book; it is the commentary of the tradition of " بدآ الاسلا م غر ييآ كما بدأ فطو بى للغر أبا"[44]

Mwāid al-Awāid min 'Uyūn al-Akhbār wa al-Fwāid, this book in Persian consists of 258 pages, was first published from Siddīquī Press Bhopal in 1298/1881. It is a compilation of three hundred *Ahādīth* on *Imān,* *'Ilm,* purification and prayer etc with their translations and meanings. At the end of this book, reality of soul has been discussed.[45]

Khatirat al-Qūds wa Dhkhirat al-Uns, it is one of the valuable collection of *Ḥadīth* on different topics/subjects, in this collection the author's aims to invigorate and made the people aware of the knowledge to practice and to guide them on the right track shown by Prophet, so that nearness to Allah and love of Prophet would be evident practically.

The chapterization of the book has been done on mystical theme (*tasauwuf*). In this book rare *Ahādīth* have been collected to reform moral, social, and to develop and imbibe fear of Hereafter in the hearts of the people. At the end of the book an ode on Nawāb Shāh Jahān Begum has been written which in facts is of Mullā Muhammad 'Alī. This book comprises of 88 pages, was published from Shāhjahānī Press Bhopal in 1306/1889.

The language of the book is Arabic; Nawāb Ṣiddīque Ḥasan Khān has devoted it to his son 'Alī Ḥasan Tāhir.[46]

Naẓūl al-Abrār bi al- 'Ilm al-Ma'thūr min al-Ad'iyah wa'l-Afkār, as the name of the book indicates, it is a collection of *Du'ā-i Mathūrā* (those *duā* which are mentioned in the *Ḥadīth)* it was written in Arabic and first published from Constantinople in 1301/1884 A.H.

'Uraf al-Jādi min Jinān Hudā al-Hādī, It was written in Persian, published from Bhopal on jurisprudential issues in *Ahādīth*. This book was attributed to Mir Nūr al-Ḥasan Khān, the elder son of Nawāb Ṣiddīque Ḥasan Khān.[47]

Fath al-Mūgīth bi Fiqh al-Ḥadīth, is known as al-Durar al-Bahiyyah (Urdu translation). It was written in Urdu, consisting 34 pages and published from Matbā' Sikandrī Bhopal. This book tackles the jurisprudential issues of *Sunnah*, wherein the issues related to obligatory duties and personal matters are discussed briefly.[48]

Ittib'a al-Sunnah fī Jumlat-i Ayyiām al-Sunnah, This booklet, completed in just one day, provided guide lines about daily, weekly monthly and annually practices of the Prophet preformed by him, it was published from Maktabā Al-Munbriah Faislbad in 1384/1964.

Al-Guna be-Bshārat al-Jannat le-Ahal al-Sunnah, This book, written in Arabic is a compilation of those *Qur'ānic* verses and *Ahādīth*, wherein 'glade-tidings' of paradise

are mentioned. The person, who wants to be a successful, not only here but Hereafter, he should read this book. However, said that, the author in the preface also explained the facts that the subject matter of the book has been dealt in brief because, he explains that a person with a genuine thrust of success, he needs few instincts in order to be on a right successful track. And, on the other hand, a person who does not become content on getting few things, the whole canon of *Ḥadīth* will not bear any fruits for him. The sources of *Ahādīth* in this compilation are mainly from the books of Ibn Hibbān and Ibn Khuzaima. The book comprises 99 pages, besides, the sermons of the Prophet have also been incorporated, and the design of the book has been beautifully projected. It was published from Matbā al-Muniriā Egypt in 1302/1885.[49]

Mūshīr Sākin al-ʿAzām ilā Rauḍāt Dār al-Salām, this book is in Arabic, published from Kanpur. It is an abridged form of Hāfiz ibn al-Qayym's book د بلا الى رواح الا دى "ها "الافراح Nawāb Ṣidddīque Ḥasan Khān himself writes:

"The book explains in detail the blessings and ranks of Paradise according to *Qurʾān* and *Sunnah*. The book, indeed, is a rare piece as per its subject, that is, its chapters theme is itself a blessing because of its soundness and comprehensiveness."[50]

Bulūg al-Masʾūl min Aqḍiāʾ al-Rasūl, this book is the compilation of those traditions and events wherein Prophet made some decisions. This book is actually extracted from *ʿAlām al-Mauqinīn* Vol 2 p. 273. It consists of 71 pages and was published from Matba ʿAlvī Lucknow along with another famous book of Nawāb, *Nail al-Marām in* 1292/1875.[51]

Zayādat al-Imān be ʿAmal al-Jenān, This book is a compilation of those *Ahādīth* which deals with space-time and matters; it consists of 150 pages and was published from Mufīd ʿĀam Agra in 1302/1885[52].

Manhaj al-Usūl ilā Istelāh Ḥadīth al-Rasūl, This book on "*Usūl Ḥadīth*" (principle of *Ḥadīth*) is among the great work of Nawāb. The author has divided the sayings of the Prophet as per the terminology used by the *Muhaddīthīn* and has kept them into respective titles, and then he explained these concepts. After due emphasis and research, it can be said no work is found in Persian on this subject before it. This book has been published from Shāhjahānī Press Bhopal in 1292/1875.[53]

Al-Rahmah al-Mahdāt, In the *Mishkāt al-Masābīh* the author has compiled *Ahādīth* under three parts of every chapter, Nawāb Ṣiddīque Ḥasan Khān added more *Ahādīth* of the same chapter and has compiled them into a separate book titled " *al-Rahmah al-Mahdāt"* which can be called the forth part of every chapter of *Mishkāt al-Masābīh.* This book has been published in 1301/1884 and having 352 pages. However, the first page of this book bears the name of his son, Maūlānā Nūr al-Ḥasan. It is possible that like *"Fath al-'Allām"* the author has dedicated this book to his son.

Maūlānā Imām Khān Naushaharvī, in his books *"Ulemā' ahl al-Ḥadīth"* and *"Tarajim-i-'Ulemā' ahl-i-Ḥadīth"* has mentioned that this book has been written by Nawāb *Sāhab*.[54]

Al-Bunyān al-Marsūs min Ijāz al-Fiqh al-Mansūs, This book in Persian was published from Bhopal in 1299/1882, and has 211 pages. This book is actually a summary of the *Misk al-Khitām,* the commentary of *Balūg al-Marām.* In this book the actual words of *Ahādīth* and the repetition of *Ahādīth* has been omitted. On the cover page of this book, the author's name is mentioned as 'Alī Ḥasan, but originally this is the writing/work of Nawāb Ṣiddīque Ḥasan Khān [55].

'Izalah al-Hirā An Manā Ḥadīth la Adwā walā Tairā, In this booklet while translating and explaining the *Ḥadīth* "لا عد و ى و لا طيره" It has been argued that from good words one can take omens. This booklet is in Persian based on 10 pages. It has been published from Shāhjahānī Press Bhopal in 1895 A.D.[56]

Thebāt al-Qadm 'alā Ma'nā Ḥadīth Khalq Adam, In this booklet the explanation and clarification of *Ḥadīth* "خلق الله آدم على صورته" has been done. This article having 2 pages and has been published from Shāhjahānī Press Bhopal in 1893 A.D.[57]

Tashkil al-Ṣuar Bayān Hukum Ahādīth faḍā'il al-Suar, This booklet is in Persian based on 2 pages, published from Shāhjahānī Press Bhopal in 1893 A.D. This article discusses of *Ahādīth* related to the excellence of *Sūrahs* and their verses.[58]

Bast al-Garsh li-'Isteqrā al-Khesāl al-Maujebāh al-'Arash, this book is in Persian consists of 23 pages and was published from Shāhjahānī Press Bhopal in 1895 A.D.

While elucidating the *Ḥadīth* "سبعة يظلهم الله في ظله يوم لا ظل إلا الله", it attached all the *Ahādīth* related to these subjects.[59]

Ṣ'aūd al-Ṣefah fi M'anā B'adh Ahaīth al-Ṣifāt, It is an important compilation of Nawāb Ṣidddīque Ḥasan Khān, in which he has collected all the *Ahādīth* which is related to attributes of Allah, after mentioning the sayings of classical *'ulemā'* , the author points out the views of majority of scholars about it. It was written in Persian containing 43 pages, published from Shāhjahānī Press Bhopal in 1895 A.D.[60]

Itlāq al-Mahbūs 'an 'Israr-i-Ahādīth al-Nafūs, this booklet is in Persian, comprises of 10 pages and was published from Shāhjahānī Press Bhopal in 1895 A.D. In this booklet the translation along with explanation of the *Ḥadīth* "إن الله تجا وز لأمتى عما حدثت به " has been done.[61]

Besides the above mentioned books there are so many other works on *Ḥadīth* written by Nawāb Ṣidddīque Ḥasan Khān, however, they are not available but have been mentioned in *Mathir-e-Siddīqī* by Sayyid 'Alī Ḥasan Khān and Nawāb Ṣidddīque Ḥasan Khān by Razia Hamid; they are follows

1. *Ghunyat al-Qārī fī Tarjumat Thulāthiyāt al-Bukhārī,* Siddīqī Lahore, 1312/1894
2. *Ḥadīth al-Ghāshiyah 'an Fitan al-Khāliyah wa'l-Fāshiyah*, no Press, Benaras, 1301/1884, ist ed.; 1309/1892,
3. *Muthir Sakin al-Gharam ila Rawdāt Dar al-Salam*, Nizami, Cawnpore, 1289/1872
4. *Tamīmat al-Sabīy fī Tarjumat al-Arba'in min Ahādīth al-Nabīy*, Siddīqī Press, Lahore, 1312/1894
5. *Jame al-Sadat Tarjuma Munabbihat Ibn Hajar*
6. *Se'at al-Majal ilā ma Yahillu Al-al-Arzaq wa'l Usul* (science of Ḥadīth) published from Bhopal
7. *Jhar al-Hmas min m'anā Ḥadīth Būnīy al-Islām Khams,* Shāhjahānī Press Bhopal 1895
8. *Anārat al-Damir al-Mūstahām bi-Bayān m'anā Ḥadīth al-T'amīr fī al-Islām* Shāhjahānī Press Bhopal 1895

Conclusion

In the end it is safe to say that the *Ḥadīth* literature has been introduced to the Indian sub-continent by the people who sincerely devoted their life long pre-occupation with the life of the Prophet and his traditions, solely motivated by a sincere devotion to the life and precepts of the Prophet.

Among them literary stalwarts of the stature Nawāb Ṣidddīque Ḥasan Khān was an outstanding Indian scholar who contributed a lot in the field of *Ḥadīth* literature. His books have benefitted not only the Indians but also other people across the world. Therefore, it will not be an exaggeration if we compare and put him in line with other great scholars of the Arab world, for instance, Ibn Taimīyyah (1236-1328) and Ibn Qayyim al-Jawziyyah (1292-1350) of Syria, Jalaāddīn al-Suyūtī (1445-1505) of Egypt, and Muhammad bin 'Alī al- Shawkānī (d.1834) of Yemen et., who have extensively contributed to the great spring of knowledge—the Ḥadīth literature.

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[3]*Ibid.,* p. xii

[4]*Ibid.,* 50

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[6]*Ibid.,* p. xiii

[7]Wensinck, A.J. *Miftāh Kunz al-Sunnah*, Arabic tr. by Muhammad Fuwād 'Abdul Begi (Cairo, 1934), p. Qaf

[8]Muhammad Ishāq, *op, cit.,* p. x

[9]Nawāb Siddīque Hasan Khān, *Al-Hittah fī Dikr Sihāh al-Sittah,* (Kanpur: 1866) p. 70

[10]Abū Yahyah Imām Khān Nawshravī, *Tarājim 'Ulemā'-i Ahl-i-Hadīth Hind*, (Delhi: Jadīd Barqī Pres Balimaran 1938) pp. 292-93

[11]*Ibid.,* p. 287

[12]Nawāb Siddīque Hasan Khān, *al-Intiqād al-Rajīh*, (Lucknow: 1867) p. 75

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[14]Nawāb Siddīque Hasan Khān, *Tarjumān al-Qur'ān be latā'if al-Bayān,* (Agra: Mufīd-i-'Ām 1312 A.H) vol. 1 p. 141

[15]The Qur'ān 2: 106 tr. by 'Abdullah Yusūf 'Alī,

[16]Nawāb Siddīque Hasan Khān, *Tarjumān al-Qur'ān be latā'if al-Bayān*, vol. I p. 141

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[25]Saeedullah, *Life & Works of Nawāb Siddīq Hasan Khān of Bhopal* (Lahore: Shaikh Muhammad Ashraf, 1973), p. 112

[26] Sayyid 'Alī Hasan Khān, *Mā'thr-i-Siddīqī* vol. IV (Lucknow: Munshi Navel Kishor Press 1924), p. 10

[27]Abdul Alī, *op. cit.,* p. 200

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[29]*Ibid.,* p. 110

[30]Muhammad Mustaqīm Salafī, *Jamā't Ahl-i-Hadīth kī Tasnifī Khidmāt*, (Jamia Salafia,Varanasi,1992), p. 41

[31]Abdul Alī, *op. cit.,* p. 200

[32]*Ibid.,* p. 201

[33]Irshād al-Haq Athrī, *op. cit.,* p. 78

[34]*Ibid.,* p. 80

[35] Muhammad Mustaqīm Salafī, *op. cit.,* p. 40
[36]*Ibid.,* p. 78

[37]*Ibid.,* p. 77, see also Muhammad Mustaqīm Salafī, *op. cit.,* p. 42

[38] Muhammad Mustaqīm Salafī, *op. cit.,* p. 40
[39] Muhammad Mustaqīm Salafī, *op. cit.,* p. 41

[40] *Ibid.,* p.42

[41] Irshād al-Haq Athrī, *op. cit.,* p. 71

[42] Muhammad Mustaqīm Salafī, *op. cit.,* p. 39

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[49] *Ibid.,* p. 79, see also, Razia Hamid, p. 247

[50] Razia Hamid, *op. cit.,* p. 244

[51] *Ibid.,* 80

[52] *Ibid.,* p. 79

[53] Razia Hamid, *op. cit.,* p. 249

[54] Athri, Irshad al-Haq, *op. cit.,* p. 78

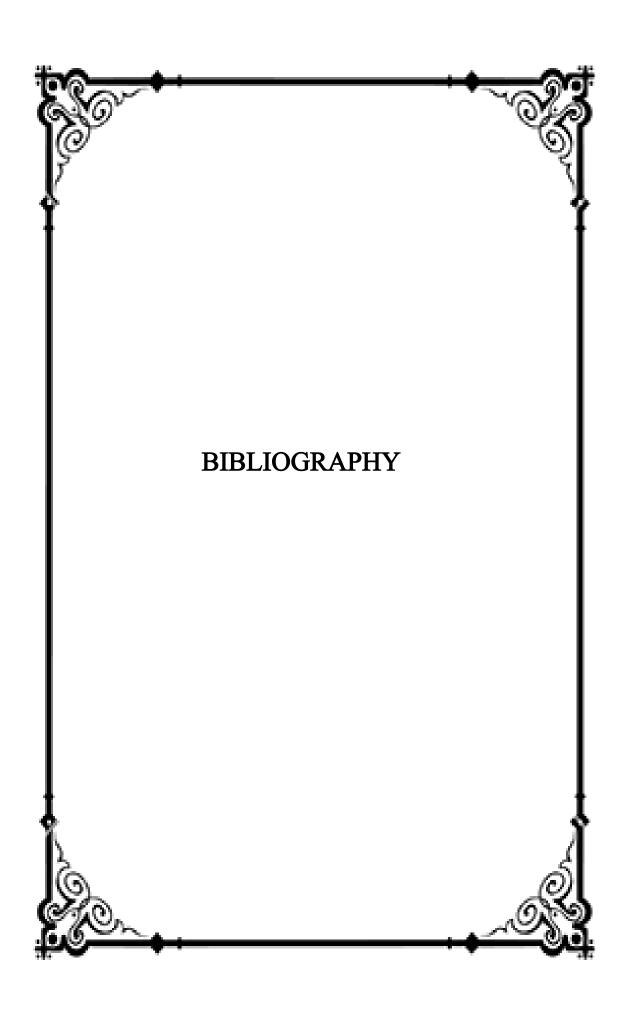[55] Muhammad Mustaqīm Salafī, *op. cit.,* pp. 41-42

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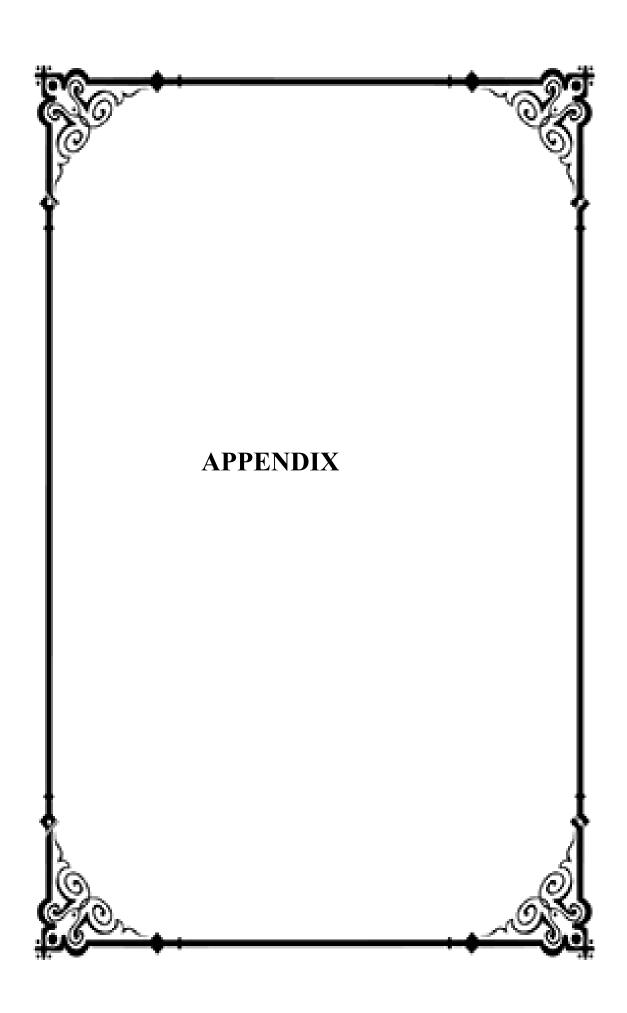
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APPENDIX

Appendix –I

Muslim Shrines and Multi-Religious Visitations as a Symbol of Peaceful Co-existence: A Study of three Prominent Sufi Shrines

ABSTRACT [1]

Followers of all religions co-existed peacefully in the Indian sub-continent, showing acceptance and tolerance towards each other. Recent incidents such as the Hindu Muslim riots, anti-Christian riots, and attacks on the Shia community, show that the tolerance taught by Sufism is largely missing today. In religious life of Indian people, the dargah or shrine plays a central role. Followers of all religions still visit their shrines to pay their respects. The paper attempts to highlight that a dargah is a meeting place of cultures, where people of all faiths come and pay homage to these shrines. In this paper, a special focus is on the Dargah of Khwaja Muʻinuddin Chishti (Ajmer), Dargah of Nizamuddin Aauliyah (Delhi), and dargah of Salar Masud Ghazi (Bahraich, U.P.), where both Hindus and Muslims visit to pay their respects—thus representing+ a sign of peaceful co-existence between various faiths. The paper concludes that shrines/Dargahs are truly the continuity of tradition of communal harmony and peacemaking.

Appendix –II

Nawab Siddiq Hasan Khan and his Tafsir works: An Introduction

ABSTRACT [2]

Nawab Siddiq Hasan Khan (1830-1890) - one of those eminent scholars of Indian subcontinent who left great impact on the Muslim world through their significant contribution to the religious sciences of Islam - was a prolific author and his imposing life in the field of writing was characteristically distinguished from other personalities. He embarked on an unprecedented writing career in Arabic, Persian, and Urdu on a wide range of religious and literary subjects.

Although the dimensions of his works are spread over all the spheres like theology, Qur'an, Hadith, Fiqh, Islamic history and culture, ethics, politics, economics, but Qur'an, Hadith, Fiqh and Sirah were his favourite subjects. His contributions to these subjects had been quite remarkable and were universally recognized in academic circles from the point of richness of material and high standard of research. In this direction, this paper makes a brief analysis of his contribution to Tafsir literature.

Key words: Political Thought; Sovereignty; State; Liberty; Fraternity; Democracy; Accountability.

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[1] Islam and Muslim Societies : A Social Science Journal Vol. 7, No. 2 (2014) www.muslimsocieties.org
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